

Philarguromastix.

OR,

The Arraignment of *Covetousnesse*, and *Ambition*, in our great and greedy *Cormorants*. That retard and hinder Reformation, (All whose reaches, are at riches:) that make gold their god; and commodity the stern of their consciences: that hold every thing *lawful*, if it be *gainful*: that prefer a little base pelf, before God; and their own salvations: that being fasted with Gods blessings; do spurn at his precepts.

Dedicated to all corrupt,
cunning, and cruel

{ *Governours,*
Politicians,
Officers,
Judges,
Lawyers,

{ *Projectors,*
Ingrossers,
Grippers,
Wasters, &c.

Together with the lively,
and lovely

Characters, of

{ *Justice,*
Thankfulness,
Contentation,
Fragality,
Liberality:

Being a subject very seasonable, for these
Atheistical, and self-seeking Times,

By *Junius Florilegus.*

Imprimatur, Tho. Gataker;

CHAP. I.

Having felt the *Cormorants* Pulse, I find it to beat violently after gain: He were a skillfull *Physician*, that could pick out the greedy hum, which maketh him so hungry. I will make the attempt, and leave
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the issue to him, to whom nothing is hard. And that I may (if it be possible) pluck up Covetousnesse by the roots; I will (as near as I can) imitate our Anatomists, who in dissecting of a *Corpse*, passe not by the least *vein*, or *artery*, without a discovery, and paraphrase upon the same. And so, that the profit (as I hope) shall recompence the prolixity.

True, he is such a deep, that one may better tell the haire of his head, then the wickednesse of his heart. And wheress *Many sinners* (which in my former Characters I have pointed out,) have done wickedly; this wretch surpasseth them all. Yea the springs and wards of his deceitful heart, are so divers and intricate; that it would be an impossible enterprise to decipher them all. Nevertheless, I will (God assisting me) acquaint you with such words, actions, and cunning devices of his, as are most worth my discovery, and the *Worlds* notice: that being known and stigmatized, you may the better beware of him.

The Covetous Cormorant, Miserly Muckworm, Greedy Griper, or Cunning Politician; is one that affects no life or quality for it self, but for gain; all his reaches, are at riches. His *Summum bonum* is commodity: and gold is the goddesse he adores in every thing. Nor cares he how he gets, but what he gets. For he not only betters his estate, by making himself worse; and impoverisheth his soul, to enrich his body: But to purchase a great estate, he will sell both soul, and body. Nor could he otherwise call his wealth his own: if he did not thus buy or purchase it with himself. Like *Silvester* the second, who to get the *Popedome*, gave himself to the devil.

If he be a Trades-man, he takes one and the same oath; to be the Cities Freeman, and moneyes bondslave. He shuts the fear of God out of his heart, the same day he begins the world: And marries his Wife, and the World at once: to save the Charge of a double Wedding. He bids a good conscience farewell for thirty years: charging it to meet him again, when he is *Alderman*. For his hopes, and desires are as great; as his deserts are mean.

Nor is he any niggard of his labour, or neglecter of time and opportunity. Its ever *Term* with him; his businesse admits of no vacation, no holiday; scarce of nights, or meal times. For he is so eager on his worldly occasions; that he seldom feels himself either sleepy, or hungry: nor will they once give him leave, to think of his conscience. He takes paynes, and parboyles himself in sweat unreasonably: and because all servants (as he thinks) are Theeves: is much grieved him, he hath not an hundred hands with *Briarius*; and as many Eyes with *Argus*: for he could and would imploy them all. Nor is there any end, or limit to be found in Covetousnesse. *Balaam* was so inflamed with the hope of *Balaaks* gold: that he thought his *Ass* never went half fast enough to it. *Numb. 22.* whence it is, that such an one plots, studies, contrives, breaks his peace, his sleep, his brains to compass his desires. Neath will he spare, to plow furrowes on the backs of the Poor: Or run through the blood of Orphans to ease of the Rich. For though he ventures his

his eares, his neck, his soul; he dares not deny his *slave*, his *dog*, his *devil* *avarice*. Wind, tyde, nor time; but it shall bring him in profit. Yea he will grow wealthy by *Plague*, *Famine*, or *War*, (like those fowles that fasten wick frosty weather,) And as for these *Civil wars*: we know to our cost, that many of them are swollen in their estates, and minds: from a *toade*, to an *Ox*, as in the Fable. What are his several wayes to effect the same, in such times: I dare not tell ye; for fear of teaching them: and my aim is to profit your soules, not to increase your estates. Neither will this Discourse permit me, to be prolix. Only this, for matter of conscience, he is like *Dorio* the Bawde in *Terence*: that was not ashamed of the basest actions, that brought her in benefit. Or *Caligula*: who could smell no difference, between gold got by oppression; and that which was honestly come by. And indeed: how should not that Eye be blind? which the *Devil* hath dawbed up, with the dirt of this world. The gift blindeth the eyes of the wise, saith God; and perverteth the words of the just *Exod.* 23. 8. *Deut.* 16. 19.

CHAP. 2.

I Need not tell you of his procuring *Monopolies*, to rob the *Common* *Wealth*: a wicked way to enrich one man, by begging, or defrauding a multitude. Nor how politick he is, to ingrosse a Commodity in the plenty, and neglect of it: that he may enrich himself when a time of dearth shall come. Nor of his hoording up Corn in a dear year: which is to make a private gain, of *Gods Judgments*, and to starve the Poor. For he does what he can to starve them. He curses the *Hollanders*, for supplying us in times of scarcity: wishes that *Dancke* were as far as the *Mollockoes*, And had rather have the frame of the World fall, then the price of his Corn. And the like in whatsoever this *Cormorant* deales; For he will be sure to make the most of it. And not only in the price, but otherwise. For, for the emptying of other mens purses, and filling of his own: he buyes by one ballance, and sells by another. hath false *weights*, false *measures*, false *wares*, false *lights*, a false *finger*, a false *tongue*, a false *heart*, &c. Nor can you well make any bargain with him, without being overreached by him. As a bargain may sometimes be as unmercifull, as a robbery: and hasty selling (which many poor men are oft put unto,) is commonly more disadvantageous, then interest.

Let him be put in trust; as *Joseph* was by *Potiphar*: who committed all he had to him, *Gen.* 39. 6. to 10. he is so far from dealing faithfully as he did: Or those mentioned, 2 *Kings* 22. whom *Josiah* found so honest; that he would take no reckoning of them, verse 4. to 8. That he falls short of the unjust steward, *Luke* 16. who cheated his Master, but of fifty, in an hundred. vers. 6. For whatsoever he catcheth in his claws, he will be sure to hold; like the *Fish Potipus*, Or a *drowning man*; that holds all he can take hold on. And not onely so; but he will laugh in his sleeve, and esteem it a good jest; to see how his subtilty, hath conserved your simplicity in earnest. But he is a *fool*, in thus playing the *knave*: for honesty though it gain but little at once, yet it gains that little oft, and long.

long. whereas nothing but mere necessity, will bring a man into a *Trap*; wherein he hath once been taken. Nor make him joyn with a known *thief*, in his own *robbing*. I have known some, that by wronging; and coufening a Customer of a few shillings: have hindered themselves the taking, or half so many thousand pounds. And others that by their honesty, and square dealing: have gained such credit; that the mere report thereof, hath procured them customers from all parts of the Land. And certainly a wise man would be honest: if it were but for his own ends. But God hath justly ordained, that he who will be a knave in one thing: should be a fool in another. But to go on,

Suppose he shall be brought upon his *Oath*, when his coufening cannot be proved: as in *Israel*, when any thing was delivered to a Neighbour in trust; and he refused to restore the same; pretending it was stolne, *Exod. 22. 7, 8, 10, 11.* he will absolutely forswear himself; rather then acknowledge it, or make satisfaction. And the like is his dealing with *Orphanes*; if any shall be so simple, or unhappy; as to put him in trust with their estates; and leave the care of their children to him: (though the greatest obligation to a good mind, is anothers trust: which to disappoint, is matchlesse perfidiousnesse,) he will discharge his trust with a witness. Much like that *Taylor*: who like a Knave as he was shrunk a Freeze Gown, to three dozen of Buttons. For he hath a Conscience like a Barn Door: and can digest gold, and silver, as the *Ostridge* doth Iron. Yea so vast is the gorge of his Conscience: that he can swallow the greatest crimes, and find no strain in the passage. Yea he can carry them as lightly away, as *Sampson* did the *Gates of the City*; and his back never complain of the burthen. Nor can you expect he should be faithful to men: that is so unfaithful to God.

If he be a great dealer, and growes not rich that way: he will effect it another way. he will study tricks to uphold the credit of his wealth: and still the nearer he comes to poverty; the more shew he will make of sufficiency, untill he hath got twenty mens estates, perhaps ten thousand pounds into his hands; And then in knavery he breaks, and gets more by this one trick, then if he had thrived never so well in his calling. For he will, if it be possible, so conceal his estate; that his Creditors shall be glad of two shillings, or ten groats in the pound.

CHAP. 3.

OR if he likes not such a course, lest it should keep him from ever rising higher: He will venture all he hath, and what more he can procure; to purchase some office: As well knowing this the speediest way to wealth. And indeed how many by getting Office, upon Office; Or stepping from one degree of greatnesse, to another: have rolled themselves up like a snow ball; from base beggery, to infinite wealth. Together with right worshipful, and right Honourable Titles; by unjustly securing themselves, into honours and offices. And Offices were usually conferred, upon the worst men: because the worst are forwardest to sue for them. As in *Jothams Parable*; The *Olives*, *Vines*, and *Figtrees* refused

sed the honour of governing; but the *Bramble*, will catch hold of the sleeve for preferment, *Judge. 9. 15.* They that be worthy must be sued to: as thinking it better to be worthy of honour, then to have honour: and resolving they will so be honourable, as they may still be honest. Whereas the unworthy, study more to be advanced, and grow rich; then to be worthy of that advancement, or wealth; by doing good in their places. Whence they are as industrious in climbing; as *Briarins*: who even clambered to reach at the *Heavens*: and speed thereafter. *Haman* was alwayes aspiring, and lifting up his head: till it was lifted up *fifty cubits* higher, then he would have had it, *Ester 7.* And *Saul* you know in seeking *Asses*, found a *Kingdome*: But *Absalom* in seeking a *Kingdom*, found a *Gallows*: And indeed how many have we known, like the *Frog* in *Aesop*? who thinking to swell till he was as big as an *Ox*; burst before he came half way to it. Or if not so; they have resembled *Caninus*, who was *Consul of Rome* but seven hours. Or the *stones* on the top of a *Pinnacle*: which are the last erected, and the first that fall.

Secondly; the worst men get the best places, and offices; because they are better versed in the way that leads thereto: And have liberty to use such means; (viz. flattery, bribery and bloodshed: the usual slayers of the covetous, and ambitious,) as the deserving dare not. Of the first, *Absalom* may serve for an example, *2 Sam. 15. 5, 6.* Of the second, that *Chief Captain*, *Acts 22. 28.* Of the third, *Hazael*, *2 King. 8. 15.*

Offices should be given freely, to the most fit and deserving; (As the *Stern* is committed to him, that is most expert, and skilful in *Navigation*;) that is, to men of courage, fearing God, dealing truly, and hating Covetousnesse, *Exod. 18. 21.* who will neither grow great by buying offices; nor rich by selling them: Neither grow rich by others bribes, nor honourable by their own. Nor can an honest man, buy such bargains: For how can he sell cheap, that buyes dear? Only a *Sinon Magus*; who makes preferment his god, and *Mammon* his *Mediatour*, can afford to buy an *Apostleship*: that he may sell the *Holy Ghost*, and so get money by him. And Offices have usually been sold, to such as would give most for them: whereby all gainfull places throughout the Land; were sold to such, as made prey of the people. And from hence springs all our miseries: For whereas that *Common wealth* is most happy, and best governed; in which wicked men may bear no sway, nor have any authority; as *Pittacus* observes. So on the contrary, that *Common wealth* is most unhappy; and worst governed; in which wicked men do bear all the sway, and have the chief authority.

I might heap up instances from the *Word*, *Histories*, and *Experience* of all Ages of such, as have attained great places; by means of cruelty, and intrusion. And therein make manifest, that none are so *Marble hearted*, and *savage minded*, as the *Covetous*, and *Ambitious*. As not caring on whom they tread, so they may rise. Yea woe to them that lye in the way of their aspiring: Though they be *brothers*; yea *Fathers* (as in the case of *Absalom*.)

tom,) they shall bleed: and the nearer they are, the more sure is their ruine.

CHAP. 4.

AS for the discharge of his place, or office being obtained; it is this. First he resembles *Boniface* the ninth: of whom nothing could be demanded, were it never so unjust, or absurd; but he would grant it for money. But in case no money comes; He will imitate *Caligula*: who would deny all mens requests, were they never so modest, just, and reasonable. For like *Felix*, when he had to do with *Paul*, *Acts* 24. 26, 27, 28. He looks that money should be given him by each Party. As who will not give him bribes? rather then venture the losse of all: as the *Traveller* his purse to the *Theef* rather then venture his life, or limbs.

Or if either *Plaintiffs*, or *Defendants* cause be too light, in the *Ballance* of equity: It is but throwing in a *Bribe* heavy enough; and that *Scale* shall weigh down the other, for as a *ballance* stoopeth to that side, whence it receiveth most weight: so he favours that party most, that giveth most. And what *Court* was there almost, in the *Land*? where *Justice* was not bought and sold. Might not the worst cause? Or the foulest crime find favour? if the parties would be at the cost to purchase it. As it fared with *Claudius*, who defiling the fair *Matron* *Obelina*, as he found her praying in the *Temple* of *Minerva*: being condemned for *sacriledge*, escaped punishment by bribes.

Nor is he any whit ashamed, or afraid to take bribes: For as *Custom* hath brought that into *credit*, which otherwise would be set in the *Pillory* and *stigmatized*: so in case any dare question him; he can answer the *Supream Magistrate* in the words of that chief *Captain*, *Acts* 22. 28. with a great sum obtained I this Office, as thou very well knowest; which is enough. For the one but sells that by *retail*, which the other sold him in *grosse*: And so making the case his own, conscience tells him, that he who hath bought his place dear; cannot sell cheap. Or afford the *Clyent* a reasonable peniworth of *Justice*. Unless he means to live by the losse; and he that so buyes, hath no such meaning.

CHAP. 5.

AND to speak rightly, who but the *Supream Magistrate* hath been the cause of all? in selling Offices to such, as would give most. and filling all gainful places in the *Land* with such, as sought not the peoples good; but the peoples goods, *Ezek.* 22. 27. The *Common wealth* (as *Plato* well observes) like a *Fish*, commonly first putrifies, and rots at the head: for as the *Governour* of the people is, so are his *Officers*; and what manner of man the *Ruler* of the City is; such are they that dwell therein, *Ecc.* 10. 2. Subjects follow the example of their *Princes*, as certain *flowers* turn according to the *Sun*. And as all subordinate greatness flows from the head: so do commonly also their dispositions. *Augustus* a learned Prince, fill'd *Rome* with *Schollers*. *Tiberius* filled it with *dissemblers*. *Constantine* with *Christians*. *Julian* with *Atheists*. A sick head, makes a distemper-
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ed body. Of a Prince that hearkeneth to lyes, all his servants are wicked *Prov. 29. 12.* And for the most part, they that should lead the way to all vertuous actions: are the Ringleaders of all mischief, and dissolute courses. Indeed the Kings of the Earth, should be nursing Fathers to the Church: but both the Word, and experience of most ages shew; that they band themselves, and the Princes assemble together against the Lord, and against his Christ, *Psal. 2. 2.* God is so far, from making every one good whom he makes great: that Not many Noble are called, as Paul speaks, *1 Cor. 1. 26, 27.* and the Scripture hath left it upon Record; that of twenty Kings of Judah, six onely were godly: and of eighteen Kings of Israel, all but two were wicked. and yet this nation was Gods peculiar, and chosen people out of all the world.

O that they who sit at the Helm! would discharge their parts: and then things would soon be mended. The way to purge the streams, is to begin at the Fountain. Let them that govern in chief fear God, and be free from Covetousnesse. A King by judgment maintaineth the Country: but a man receiving gifts, destroyeth it. *Prov. 29. 4.* Nor would it be any disparagement to their greatnesse; but a great honour; to follow the examples of Samuel. *1 Sam. 12. 3, 4.* And Moses. *Numb. 16. 15.* And indeed it is too base and sordid for honour to be covetous. But return we to the Misery Muckworm; for I may seem to have left him, and be gone quite out of my way.

CHAP. 6.

THese base, and servile spirits; that love money better then themselves: will do any thing to please Princes. They will sooner follow the command of their Lord, or Prince: then the precept of their God. Let Saul but command Doeg, to murder the Priests: he will run upon them, and quickly dispatch them. *1 Sam. 22. 18.* Let Jehu but command the Rulers, Elders, and great men of Samaria, to slay seventy of their Masters sons, off goes their heads, so soon as they receive the Letter, *2 Kings 10. 6, 7.* If Nebuchadnezzar charge the Princes, and Officers, to adore his new erected Idol; when the musicke gives warning: they instantly fall down upon their knees. *Dan. 3. 1. to 8.* John shall not want a Deaths-man; if Herod but send for his head: so not long since, if the King would have wickednesse established for a Law: his Judges, and Officers, (some of them) were as ready to do it, as he to have them. Cowards, and Covetous men; are slaves to those above them, Sicophants to those equal with them, Tyrants to those under them. When the Hart is made Judge, between the Woolf and the Lambs; as in the Fable: it must needs go on the Wolves side. Cumbyses falling in love with his Sister, asked the Judges; whether it were lawful for him to marry her? They answered, they had no such law: but they had another, that the King might do whatsoever liked him; whereupon he married her. Our times have been blest with many such Judges, and other Officers.

Nor would these, be swayed by his Majesty onely: For when in justice they could not but punish a malefactor: might not the Protection of some

great Lord, be procured to deliver him? so that the Law might put up his dagger: For by this means a lewd person needed not fear to offend; that had a great man to his friend; or had not a great man to his enemy. The Robber risles a passenger, is apprehended and indited: the boory he giveth to some mighty one, to procure his pardon and escapes. Thus the poor traveller is robbed doubly; both of his money, and all relief of the Law; and the protector of the lewd person is become the greater thief. A poor sheep-stealer is hanged, for stealing of victuals; compelled peradventure by necessity of that intollerable cold, hunger, and thirst, to save himself from starving. But a great man in office, may securely rob whole Provinces, undo thousands, pill and poll, oppresse, flea, grind, tyrannize, enrich himself by spoyles of the Commons; be uncontroable in all his actions, and after all be recompensed with turgent Titles, honoured for his good service, and no man dare find fault with him, or murmur at the matter, much like the justice of Domitius, who alwayes punished the poor, and those that were of no power: but the rich and mighty he pardoned. These are thieves, not for taking purses by the high way, but bribes in their chambers. *Hosea 4. 18.* Their language is give; and the thieves is but deliver: now what is the difference, betwixt give, and deliver? yet often (give) walks in chains of gold, while deliver lyes in chains of Iron. These are thieves in folio; Cathedral, and Metropolitan thieves: loving gifts, and taking bribes to undo the widow, and fatherlesse. yea many whole Families, and their posterity. This made Socrates laugh to see, a Judge severely to punish others; and do worse himself: to see little thieves, riding in Carts to the Gallows; and great thieves in Coaches to condemn them. *Minuta puniuntur, magna in triumphis feruntur.*

CHAP. 7.

Let these things be considered, and then tell me, whether we might not complain of our times, as the Prophets of former times, and say? In their hands is wickednesse, and their right hand is full of bribes. *Psal. 26. 10.* They are turned aside after lucre, and take rewards to pervert judgment. *1 Sam. 8. 3.* He passe over judgment, and the love of God, *Luke 11. 42.* The Prince asketh, and the Judge judgeth for a reward: therefore the great man speaketh out the corruption of his soul, so they wrap it up. *Micha 3. 11. & 7. 3. Zeph. 1. 12.* Thy Princes are rebellious, and companions of thieves; every one loveth gifts, and followeth after rewards. They judge not the fatherlesse, neither doth the widowes cause come before them. *Esay 1. 23.* Her Princes in the midst of her, are like Wolves, ravening the prey, so shed blood, and to destroy soules for their own covetous lucre. *Ezek 22. 27.* The best of them is as a hyer, and the most righteous of them is sharper, then a thorny hedge. *Micha 7. 4.* yea they were so frozen in their dregs, *Zeph. 1. 12.* that if one were found either in Parliament, at Councel Table, in Star-Chamber, High Commission Court, any office in the Kingdom; or ordinary Court of Judicature; that in the worst and most desperate times; durst keep a good conscience, and not do as the rest, that would not upon all occasions speak good of evil, and evil of good, prostitute their tongues, and pens, and wills, and consciences,

consciences, and soules, all that they had to serve the times, and turnes of Princes: That would honour greatnesse, but imitate goodnesse onely: like the Lord Cook, Sir Randal Crue, Sir John Elliot, and many others: he was wondered at as an Owl among the rest of the birds. as it fared with those three worthies, Shadrach, Meshach, and Abednego, when they refused to do, as the rest of the Princes, Governours, Captains, Judges, Treasurers, Counsellors, Sheriffes, and all the Rulers of the Provinces under Nebuchadnezzar. Dan. 3. Or as it fared with Daniel single; when of all the hundred and twenty Princes, he refused to obey the King in his wicked command: Dan. 6. Or as it did with Micha, amongst those four hundred false Prophets: when he would not speak against his conscience, and flatter the King to his destruction, as the rest did. 1 King. 22.

But might not our Senators before spoken of, have said to their Soveraigns; as Socrates said once to his unjust Judges? Surely we deserve recompence, instead of rage. Yea and I think, we may make application to some Officers, and Judges, of later times; of what Cominius speaks of the Battell of Montlebery: viz. that some lost their places, and offices for running away; which were bestowed upon others, that fled ten Leagues further. for as they say, Never so much bribery in all sorts of Officers, as now: which is a horrible shame, in such reforming times.

CHAP. 8.

NOr did their wickednesse, confine it self within their own bosomes: but by their examples, all the people of the Land (except some few despised ones) were infected: for doth not experience shew? that the faithful are failed, from among the children of men: Psal. 12. 1. that none calleth for justice, none contendeth for truth; they conceive mischief, and bring forth iniquity. Isa. 59. 4. That all seek their own, and not that which is Jesus Christs. Phil. 2. 21. That all are gone out of the way, they are all corrupt, and have done abominable wickednesse; there is not one that doth good, Psal. 14. 1, 2, 3. & 53. 1. So that if ever that Counsel of Jeremy, and Micha, Let every one take heed of his neighbour, and trust ye not in any brother: for every brother will use deceit; and every friend will deal deceitfully. Jer. the 9. 4. Trust ye not in a friend, neither put ye confidence in a Counsellor; keep the doores of thy mouth, from her that hath in thy bosome. Micha 7. 5.) were duly to be observed; it is in our dayes. For is not the City, and Countrey become as a common prison of cheaters? swerving as much from justice, honesty, and Religion; as a picture does from a man? though some are worse then others.

And what care men, so they get money, and great places? though they lose their soules? As these bribe-takers, multiply unjust gain, and grow rich above measure: even their houses are full, and they are thereby become great, and waxen rich; they are grown fat and shining; they do over-passe the deeds of the wicked, they execute no judgment, no not the judgment of the poor and fatherlesse: yet they prosper, Jer. 5. 27, 28. But what follows in the next verse? Shall I not visit for these things, saith the Lord? Or shall not my soul be avenged on such a nation as this? vers. 29. Yes: the day

day of their visitation cometh, now shall be their perplexity, saith God. Micha 7.4. *I will ease me of mine adversaries, and avenge me of mine enemies. Isa 2.24.* And I think God hath been as good as his word. Our very eyes have seen it, or our eares heard of it; both in *England, Scotland, Wales, and Ireland.* True, wilful and wicked men will not see, what they do and cannot choose but see: How when God hath any exploit to perform, and intends successe: he raiseth up the hearts of some chosen Instruments, with heroical motions, and resolutions of courage, with contempe of all danger for achievement. When all hearts are cold, and dead; it is a sign of intended destruction. But to leave such, untill time and experience hath taught them more.

CHAP. 9.

NOW what is the reason of all? but Covetousnesse. I must do as my *Soveraign*. Or such great men will have me, or I shall lose my Place; which I bought so dear: and so undo my self, and all mine. But the *King of kings* will one day, condemn you both: him for commanding, and thee for yeelding: And recompence your obedience with Fire, and brimstone. And not seldom have such, their deserved recompence; sooner then they expect it. *Ferdinando* the fourth, adjudged two *Knights* to death; more through malice, then out of justice: but one of them cryed out, O unjust *King*! we cite thee to appear within thirty dayes, before the Tribunal seat of *Jesus Christ*; to receive recompence for thine injustice: upon the last of which dayes; he dyed, as *Paulus Diatonus* testifies. *Demetrius* having received many requests, and supplications of his subjects; threw them all into the water, as he went over the Bridge: whereupon, his subjects conceived such an hatred against him; that his Army forsook him, and yeelded to *Pyrrhus*: who drave him out of his Kingdom as *Diodorus* sett it down. I confesse it is a miserable thing, to fall into such times: in which men must both speak what they think not, and do what they approve not. As *Tacitus* that great States-man speaks. Yea as wise *Plato* could say, that *common wealth* is like to go to wrack: where *Magistrates* rule the *Lawes*, and not the *Lawes* rule *Magistrates*. To which accords that of the Oracle: The *Sibarites* desirous to know from *Apollo*, how long their prosperity should last? were answered; that so soon as they began to prefer men, before God; their state should be destroyed: And to speak the truth in plain English: (as now we may do blessed be God.) He is not a *King*, but a *Tyrant*: whose will swayes, and not the Law. as wise *States men* have been bold to affirm. But what of all this? An honest man will do nothing to please any, whereby he shall displease God. He will answer the *King*, you bound me by oath at my first entrance; that I should in all cases give judgment, according to law. *Agésilas* being requested by his Father, to give a sentence against equity: graciously denied him, saying: You have taught me, O Father, from my youth, to obey the *Lawes*: and therefore I will now obey you therein, in judging nothing against the *Lawes*. And *Benevalus*, when *Justina* the *Arian* Emperesse proffered him great preferments, to have him

instru-

instrumental in a service; which could not be done with a good conscience, answered; What do you promising me an higher degree of preferment, for a reward of impiety; yea even take this from me, which already I have; so I may keep a good conscience; And forthwith gave her his Girdle, the Ensign of his Honour. And of such a Spirit, was Sir Thomas Moor: who made great suit to the King, to be discharged his Lord Chamberlainship; that so he might not against his conscience; speak, nor act any thing, about the Kings marriage with Queen Anne.

A Judge truly fearing God, is in Justice and piety, as immoveable as a Rock: Like Fabricius, of whom Pyrrhus (though his enemy) gave this praise, that a man might as soon turn the Snow out of his cause; as him from truth and honesty. as Plutarch, and Eutropius report. Or like Aristides, who feared not the King, nor would favour his own Father; and for his impartial dealing in all matters: was surnamed the Just. Or Epaminondas, whom all the riches of the world, could not withdraw from the least duty to his Country. as Alian reports. Or the Midwives, who (though weak Women) would not do as the King of Egypt commanded them: but preserved alive the men Children, Exod. 1. 17, 20, 21. Or the wise men, Matth. 2. 1. to 13. who turned their backs upon Herod; when in his command he intended mischief. Or the Martyrs, who would burn, rather then turn. Virtue, and piety is such a thing: that neither power can force her, nor wealth win her, nor any thing in the whole World corrupt her. One that fears God, and hath a good conscience; is like Fire, that cannot be forced downwards. When Pyrrhus tempted Fabricius, with money and promises of honour: And seeing that would not do, threatened him with Elephants, and strange things, he answered: I fear not thy force, and I am too wise for thy fraud. The Prince of Conde being taken prisoner, by Charles the ninth of France: and put to his choyce, whether he would go to Masse, or be put to death, or suffer perpetual imprisonment? answered: the former I will never do by Gods grace; as for the two latter, let the King do with me what he pleaseth; For God I assure my self will turn all to the best. When Modestus the Emperours Lieutenant, threatened to kill Basil, he answered: if that be all I fear not, yea your Master cannot more pleasure me, then in sending me unto my heavenly Father; to whom I now live, and to whom I desire to hasten. And another time being threatened with bonds, banishment, Confiscation, cruel torture, death, &c. he bad him fright babies with such bugbeares; his life might be taken away, but not his comfort; his head, but not his crown. Yea quoth he; had I a thousand lives, I would lay them all down for my Savours sake; who hath done abundantly more for me. And when they offered him money and preferments, to tempt him, he answered: can ye give me money that can last for ever, and glory that shall eternally flourish? John Airdely profest to Bonner, when he told him of burning; and how ill he could indure it; that if he had as many lives, as he had haire on his head; he would lose them all in the fire, before he would lose his Christ. Jerom writes of a brave Woman, that being upon the rack; had her perse-

envy do their worst, she was resolved rather to dye, then *ye*. They will never fear to be killed, who by killing are sure to be crowned. Here he that reads, will take occasion to censure me; (perhaps count me a Fool,) for putting so many plums in the pot of one kind: But thou mayest rather think thy self worthy of censure, for I do it onely to shew thee thy folly: for ask thee which example thou wouldest have left out? thou knowest not. Yea thou wouldest rather have more put in, that thou never yet heardest. If so, learn to be more wise, or at least more charitable: or rather confesse, that *Sloth sits and censures, what the industrious teach: Foxes love to dispraise the Grapes, they cannot reach.*

I desire to imitate those *Authors* that I like best, and find most efficacious: And (since nothing will please all) I would please them that are of my own dyet: And those I guesse to be the most, and to have the greatest need of such discourses, as *inform the judgment; and are likeliest to work upon the affections, and save the soul.* And to confesse that, which some will say is an errour, I would rather (if God so please) be an instrument to convert one soul, then to build up many: and I with more of the *Ministry*, were of my mind. But go we on:

CHAP. 10.

Such as fear God, if higher powers injoya them things against him, who is highest of all: they will rather obey God than man. *Acts 4. 19.* Yea in this they are like God himself: who accepteth not the persons of Princes, and regardeth not the Rich, more then the poor. *Job 34. 19.*

And were Princes so wise as they should be: they would blesse God, that they had such impartial Judges. Henry the fourth of England, when the Prince his eldest son; was by the Lord Chief Justice for some great misdemeanure, committed to prison: he thanked God that he had a Son so obedient, and a Judge of such impartial, and undaunted courage. And when a Judge is once found to be so impartial: no man will dare, once to sollicite him in any dishonest, or unjust cause. As Cicero writes of Cato Censorius, to his eternal praise. But for want of such Princes, and Judges: Judgement is turned backward, and justice standeth as far off; For Truth is fallen in the Streets, and equity cannot enter. As God complaines, *Isay 59. 14.* As a roaring Lyon, and an hungry Bear: so is a wicked Ruler, over the poor people. As wise King Solomon makes the resemblance. *Prov. 28. 15, 16.* And the Prophet Micha; chap. 3. They eat also the flesh of my people, and flea off their skins from their bones, *vers. 3.* But

Thirdly: as these covetous Judges, and Officers will do any wicked act, for Great ones out of fear: so they will do the same for friends, or Allies out of love, and to save their own purses: Or against Enemies out of malice. He that puts on a publick Gown, should put off a private person: like Cleon the Lacedemonian; who when he undertook publick affairs; called all his friends together, and told them: that he now discharged himself of all friendship; in that it too often caused men to swarve from Justice and equity. But how common is it with these corrupt Magistrates, to make a bad cause good, or a good bad; either to revenge a wrong, or to

do a pleasure. To speak, or act partially; according to the interest he hath in the Cause, or the patient. But what saith Solomon? *It is not good, to have respect to any person in Judgment: for that man will transgresse for a peece of bread.* Prov. 24. 23. & 28. 21. He that God hath deputed as *Umpire*, between party and party: should say to *Fathers, Brethren, and Children*; whether *Natural*, or *Political*; I know ye not. That is, neither *nighnesse*, nor *Highbnesse*, shall make me play the *Huckster*, with *God*, the *Law*, or my *Conscience*. *Neighbourhood* is my friend, *Alliance* is my friend, *bounty* is my friend; But *Justice* is my friend, a good *Conscience* is my friend, and *God* is my friend above all. Wherefore without respecting the person, Or expecting the gifts of any: I will do what these friends, would have me. Like *Papinian*, who being commanded by the *Emperour Caracalla*; whose *Steward* and familiar he was; to defend him in an unjust cause, would not do it. Or like *Phocion*, who refused to help his son in law *Carillus* in judgment, being accused for bribery: saying, he had made him his friend and Ally; in all just, and reasonable matters, and in them onely. Or *Sir Thomas More*, who upon the like occasion told his son in Law: that were he to decide a cause, between his Father whom he loved dearly; and the *Devil* whom he hated extreemly: he would deal impartially, and do the *Devil* right if his cause were good. And when another of his sons in law, that had a cause depending before him in *Chancery*; and presumed too much on his favour: when he would not be perswaded by him, to agree to any indifferent composition; he made a flat decree against him. Or *Seleucus*, who when his son was taken in *Adultery*; to satisfie Justice, and in some sort the people who intreated for him: caused one of his sons eyes, and another of his own to be puld out. The law requiring both, of the party's offending. Or *Antonius Venerius Duke of Venice*; who suffered his son to dye in prison, because he had ravished a maid. Or *Mavidus*, who sate in judgment upon his son *Cartaners*; and would have put him to death: but that *Astaxerxes* seeing his Justice, pardoned his son. Or lastly *Noah*; and *Abraham*: *Abraham* would sacrifice his son, rather then displease God: *Noah* did curse his own sonne, rather then he would displease God. Shewing that we should not spare our own bowels, when God would have them punished. But do as the *Fathers*, and *Mothers of Idolaters, Drunkards, and Blasphemers* did in the Law: who brought the first stone to put their sons to death. Deut. 21. 18, 19, 20, 21. And indeed he onely, whom neither *Clamor*, nor *Rumour*, nor *Terrour*; Neither furious passion, nor melting compassion, can divert from Justice; is fit to be a Judge. He who resembles *Philip*, and *Alexander* his son: who when any came to complain, stopped one of their eares; which they reserved for the defendants. As *Plutarch* affirms. And such an one in good turnes, will not owe more then he must: in evil owe, and not pay. Yea he hates, and scorns to pay private wrongs; with the advantage of his Office; and if ever he be partial, it is to his Enemy. Observing well what God saith, *Exod. 23. 3. Levit. 19. 15.*

I might in the fourth place be as large, in shewing how these *Covetous*, and *corrupt Judges*, and *Officers* will do any evil, or omit any good in the discharge of their places: to content (Or for fear of) the People: But I study brevity. Though what I speak to, I love to prove fully. Because he which throwes his dagger at a Theef, must be sure to hit him home: otherwise he disarms himself, and strengthens his Adversary. You may please to read *Mark* 6.26,27. & 11.18. & 15.15. *Matth.* 14.3, 4,5. & 21.45,46. *Luke* 20.19. & 22.1,2. *John* 19.12. to 17. *Act.* 25.8,9. where are notable examples of Governours; omitting good, and doing mischief to please, or for fear of the people. Which our own experience at home, may serve to amplifie.

CHAP. II.

NOW besides these, there are many others; that without controule *rob the Common wealth*, gull the people, and are no whit ashamed of it. I mean *Corrupt Lawyers*; who are also *Merchants* in this Trade of *Covetousnesse*, and selling of men. As come to this *Covetous Wretch* if he be a *Lawyer*; He sits in his study like a *Fox* in his *Burrough*; glad to spy a *Goose* that hath feathers on his back: declare unto him your cause, ask him what he thinks of it; he will perswade you it will bear a *strong assu-*
er, be it never so *weak*. As he is like to have good counsel, that sees the *Devil*. A simple *swayne*. went to a *Lawyer*, and told him *Sir*: And it shall please your *Gentlemanship*, I would have *proces* for one, that hath called me a *Mechanick fellow*: So you shall quoth the *Lawyer*, for that will bear a very good action. The *Lawyer* that careth not to deal unfaithfully: is like some *Christall Glasse*, which flatteringly sheweth every man a *fair face*, how illfavoured soever it be. These are *Abettors* that set men on; their *Cockpit* is *Westminster Hall*, and while their *Clyents* peck out each others eyes, they pull their feathers. *Absaloms* tongue is in their heads; and as he stole away the peoples hearts, so these steal their estates. And no cause so bad, but they will undertake it either for gain, or glory: as he gets most fame, and the greatest practice; that can make a *bad cause* good, and a *good bad*. Whence it is they bend their tongues, like *Bowes* for lyes. As *Jeremy* hath it, *Chap.* 9.3. that they may overthrow the right of the poor in his *suit*. As *Moses* hath it, *Exod.* 23.6. see more *Esay* 32.7. For they will devise some *wicked counsel* or other: (if they be paid thereafter) to undo the adverse party, with lying words. And commonly, they are like *Calius*: that could plead better against a man, then for him, as *Plutarch* speaks. Yea some of them fall not far short of *Carneades*; of whom wise *Cato* confessed; that while he disputed, scarce any man could discern which was the truth. So they turn judgment into *wormwood*, *Amos* 5.7. and forge wrong for a Law, as the *Psalmist* speaks, *Psal.* 94.20. Have you not heard of a *Lawyer*? that pleaded a case very strongly on the one side; yet before the *Trial* of it, being advanced to the *Bench*; he adjudged it on the other. But had he been like *Joseph the Counsellor*; whom the *Holy Ghost* styles a good man, and a just, *Luke* 23.40. he would neither refuse to plead a just cause,

cause, (as they will do, when great ones are concerned in it) nor prefer one that is unjust: Because he that justifies the guilty, or refusech to vindicate the Innocent in this case; transfers the guilt to himself.

Or if this wretch, finds it more for his profit; he will see an end of the Clyents money, before the Client shall see an end of his cause. He will delay the Hearing; untill he hath enriched himself, and beggered his Clyent: perswading him his Title is good, till his patrimony be consumed; And he hath spent more in seeking, then the thing is worth, Or the other shall get by the recovery. One asking, how he should have a Suit last him seven years? was answered, You may have a Suit in *Chancery*, that will last you twenty years; Another delivered in a *Petition to King James*: I was four years compassing the world with Sir Francis Drake, and there was an end of that: I was three years with my Lord of Essex in Ireland Wars, and there was an end of that: I have had a Suit in *Chancery* this seventeen years, but I fear I shall never have an end of that. Which conceit procured him a quick dispatch, but no thanks to the Lawyers.

He that goes to Law, hath a Wolf by the ears: if he prosecute his Cause, he is consumed; if he surcease his Suit, he loseth all: what difference? There are not a few procrastinating, or rather proterminating Attorneys, and Advocates; that like him Prov. 3. 28. will say unto a Clyent every day, *come again to morrow*: and yet procure his strife from Term to Term; when this Term he might procure his peace. Because he hath an action to his Clyents purse, as his adversary hath to his Land: That can spin one Suit, throughout three generations; and lengthen the thread of a mans cause; till he shall want weft. Or if he weave the Web to day, he can by craft like Penelope unweave it as much to morrow. Dealing with his Clyent, as some Chirurgions do with their patients: who will keep the wound raw, and open; that they may draw out of it the more money. So that often the recovery of a mans right by Law, is as dear; as if he had bought it by purchase.

CHAP. 12.

O The unsufferable knavery, and wickednesse of such Lawyers; were I able to tell it you, (For to me Law latine (a kind of Canting) is more irksome; then either Irish, or Welch,) They will sell both their speech and Silence, their Clients Causes, their own consciences and soules. While the golden stream runneth, the Mill grindeth: when that spring is dry, they advise them to put it to Compromise, and let their Neighbours end it. The fooles might have done so before, saved so much money, and shewed themselves Christians. 1 Cor. 6. 5. to 9. For a Christian indeed, is like him that said to a Lawyer, offering to right his wrongs, and revenge him of his adversary by Law: I am resolved rather to bear with patience, an hail shower of injuries; then seek shelter at such a Thicker, where the Brambles shall pluck off my fleece; and do me more hurt by scratching, and tearing; then the storm would have done by hailing.

hailing. I care not for that *Physick*, where the remedy is worse then the disease.

And yet abundance of men (as if they were bereaved of their very senses,) are more eager to cast away their money, then *Lawyers* are to catch it: being like so many *Fishes*, that will contend for a *Crum*; which falls into the water. Nor will they ever give over, untill an empty purse parteth the fray. Yea they will spend their goods, lives, fortunes, friends, and undo one another to enrich an *Harpie Advocate*: that preyes upon them both. Or some *Corrupt Judge*; that is like the *Kite* in *Aesop*: which when the *Mouſe*, and *Frog* fought, carried them both away. Which made one *Lawyer* build an *Hospital* for *Fooles*, and *Mad-men*, saying: of such I gat my means, and to such will I give it. And generally, *Lawyers* get the greatest Estates (if not the devil and all) of any men in the Land. They are like the *Butlers box*, which is sure to get, though all the *gamesters* lose. And it were good these earthen boxes were broken: that their goods got by bribery, wresting the Law, and delaying of suits; might be brought within a *Premunire*, and they made to disgorge themselves. As a *Fox*, which goeth lank into the *Henroost* at a little hole: when he hath well fed, is forced to disgorge himself before he can come forth again. Or that they were hanged up, as *Galeaze Duke of Millain*, caused a *Lawyer* to be served, for delaying a Suit against a manifest and clear debt. Or rather, that the whole Number of such *Lawyers* might be pitcht over the bar; and turned out of Courts, without hope of ever returning. And happy it were for the Nation: for were this course taken, and all contentious Sutes spued out, as the surfeit of Courts; it would fare with us, as it did with *Constantinople* when *Bazil* was Emperour; who coming to the *Judgement seat*, found neither plaintiffe to accuse, nor defendant to answer for want of suites depending. Or as it did in our *Chancery*, when *Sir Thomas Moor* sat there as Judge: who made such quick dispatch in hearing causes; that after two years and an half; having one day heard and dispatcht the first cause; calling for the next: answer was made, that there was no more causes to be heard. As is there upon record, still to be seen. It were well for England, if it had more *Sir Thomas Moores*: whom all the riches in the world could not draw, to do the least peece of injustice. As is recorded of *Epaminondas*. And yet what should hinder? for now great men may be honest if they will; without hazarding their heads, to the will of a wicked Tyrant.

As *Fox* in *Afick*, they have neither *Lawyers*, nor *Advocates*: but if there be any controversies among them: both parties *Plaintiffe*, and *Defendant* with their witnesses come to their *Alfakins*, or *Chief Judge*; and at once without any further appeal or delays; the Cause is heard and ended. But what multitudes? what millions of *Lawyers*, *Attorneyes*, *Advocates*, *Solicitors*, *Parrators*, *Petty-foggers*, have we, when there are six thousand *Attorneyes*, in the Court of *Common Pleas*; as some Writers affirm. And how far are we from being blest, with such quick dispatch in our Sutes, Or trying Causes at so cheap a rate. Certainly this would be lookt into, and some way redrest.

Cur.

And so you have a twentieth part of The Covetous, Cormorants, Character for a taste, or pattern: The other Ninetern, when it shall please the Stationer. Onely, to this small candle or scantling of his Discovery; take the like Fragment, tending to his Recovery: in

The Copy of a Letter, writ to a Factor in
Forraign parts: who ill discharged the trust, and
confidence of his deserving Master.

Kind Sir,

VVere there no other ground of my writing, th's were enough: I have a publick spirit, and love to do good offices; though I should purchase ill will for my pains. But the lively resemblance of my self, which I once saw in you, your making choyce (as I supposed) of those true riches, that being once had, can never be lost. And your offering to my view those lines of a rare Author (which did not a little pleasure me) propound themselves to me, as a great ingagement. Besides my love too, and hopes of you formerly were not greater, then is now my fear. And possible it is, I may prove another Photion unto you, who when a friend of his would have cast himself away, suffered him not, saying; I was made thy friend to this purpose. So you have my Apology; or if you shall further ask why I take this pains? turn to *Levit. 19. 17. Heb. 3. 13.* and you have there both my answer and warrant.

You cannot think much, that Mr. N. should acquaint me (of all others) with what Monies you have long ought him; and how little conscience you make of paying thereof.

But that you should so use so good a Master; to whom also you were once bound by Oath (if you remember) moves wonder in me to astonishment.

To do unto others, as you would have others do unto you, is a point agreed upon by all, even infidels that expect not another life; nor once dream that they have immortal soules. And I need not ask any more, then that you would ask your own conscience, whether you would be so dealt withall? But here what I shall speak to you from the mouth of God.

I grant the case is common with Atheists, who believe not that there is a God, a Heaven, a Hell, a day of judgment; nor that every man shall be rewarded according to his deeds, be they good or evil. But that you should manifest your self to be such an one, makes me to cry out, O the depth!

Good sir bethink your self, for there is not a more infallible Character of a wicked man, in all the Book of God. The wicked borroweth, but payeth not again, *Psal. 37. 21.* As for a good man, he breaks not his promise, though he be damnsified by the performance, *Psal. 15. 4.* You cannot be ignorant, that with what measure ye mete to others here, God will measure it to you again hereaf-

ter, *Matth. 7. 2.* That the *Law of God*, under the penalty of his curse, requi-
reth to restore whatsoever hath been committed to you in trust, *Levir. 6. 2, 3.*
Numb. 5. 6, 7, 8. Nor that there is a flying Roll, a winged curse for him that
gets riches by robbery, and oppression: that shall not only pursue him, but even
enter into his house, and consume it with the timber thereof, and the stones there-
of, *Zach. 5. 3, 4.* of which I might heap up instances. As O the multitude
of examples of those, that have miserably perished for their falshood, and
perfidiousnesse, in betraying the trust that they have undertaken. And
this you may boldly build upon; There is no fruit, but shame and death
to be gathered from the forbidden Tree, whatsoever Satan may seem to
promise.

Nor is it alwayes the lot of those, that care not how they get wealth,
to become rich, *Ecc. 9. 11.* For get men never so much, without Gods
blessing, even all their getting of great wages, is but putting money into a bag
with holes, as the Prophet Haggai speaks, *Hag. 1. 6.* much more, be that get-
teth riches, and not by right, *Ier. 17. 11.* Except the Lord build the house, they
labour in vain that build it. It is in vain to rise early, and lye down late, and
eat the bread of carefulnesse, *Psal. 127. 1, 2.* 'Tis onely the blessing of the Lord,
that maketh rich, *Prov. 10. 32.* Yea, have not you found it so? I dare say,
reckon from that very hour, wherein you first resolved to cozen, (if ever
you so resolved) and you will find, that you never since prospered.

Or in case he that resolves to be evil, making no conscience how he
comes by his riches, so he have them; have his hearts desire: his riches
prove but the aggravations of his sin, and additions to judgment. For
God doth not onely withdraw his blessing from, but even send his curse
with the riches he bestowes; so that it becomes their bane. He gives it
them in wrath, and for their hurt: as he did a King, and Quailles to the Is-
raelites; for which see *Hos. 13. 11.* *Mal. 2. 2.* *Psal. 69. 32.* *Ecc. 5. 13.* & 8.
31, 32. I pray turn to the places, for I cannot stand to amplify it.

Nor shall he alone fare the worse; for God hath threatned to bring
plagues upon the Children, and childrens children of such an one; unto the
fourth generation, *Exod. 20.* and more particularly, that they shall be vaga-
bonds, and beg their bread; so that none shall extend mercy, or favour unto
them, *Psal. 109. 7. to 17.* God will make those Children beggers, for
whose sakes the Father hath made many beggers.

Nor is this all, in any degree: For there is no end of plagues to the wicked
man, *Prov. 24. 20.* Without paying, or restoring (so far as a man is able)
there is no being saved: for as humility is the repentance of pride, ab-
stinence of surfeit, almes of covetousnesse, love of malice: so onely resti-
tution, is the repentance of injustice. And he that dyes before restitu-
tion, dyes in his sin; and he that dyes in his sin, cannot be saved. And
indeed repentance, without restitution; is as if a Thief should take
away your purse, ask you pardon, say hee's sorry for it; but keeps it
still: in which case you would say, he did but mock you.

Now what shall it profit a man, to gain the whole world, if he gain Hell
with

with it; and lose both Heaven, and his own soul, *Math. 16. 26.* What is it to flourish for a time, and perish for ever?

A man would think, that *Achan* paid dear enough for his goodly *Babylonish garment*, the two hundred shekels of silver, and his wedge of gold which he coveted, and took away: when He, his Sons, and Daughters, his Oxen, and Asses; his Sheep, and Tent; and all that he had, were stoned with stones, and burnt with fire: if that was all he suffered, *Josh. 7. 18. to 26.* But to be cast into Hell, to lye for ever in a bed of quenchlesse flames, is a far greater punishment. For the soul of all sufferings, is the sufferings of the soul; and in reason, if *Dives* be tormented in endless flames, for not giving his own goods to them that needed, *Luk. 16. 21, 23. Matth. 25. 41, to 43.* What shall become of him, that takes away other mens? If that servant in the Gospel, was bound to an everlasting prison, that onely challenged his own debt; for that he had no pity on his fellow, as his Master had pity on him: whither shall they be cast, that unjustly vex their Neighbours, quarrel for that which is none of theirs, and lay title to another mans propriety? If he shall have judgment without mercy, that shewes not mercy, *Jam. 2. 13.* What shall become of subtraction, and Rapine, *Psal. 109. 11.* Oh the madnesse of men! that cannot be hired to hold their finger for one minute, in the weak flame of a fairing Candle; knowing it so intolerable: and yet for trifles, will plunge themselves body and soul, into those endless and everlasting flames of hell fire.

If a King threatens a Malefactor to the Dungeon, to the Rack, to the wheel, his bones tremble, a terrible palse runs through all his joynts: But let God threaten the unsufferable tortures of burning Topheth; we stand unmoved, undaunted. But be not deceived, God is not mocked, *Gal. 6. 7.* And it is a fearful thing to fall into the hands of the living God; who is a consuming fire, *Heb. 12. 29.*

True, He that maketh gain, blisseth himself, as the Psalmist speaks, *Psal. 10. 3.* Yes, if he can, (I mean the cunning Machetilian, whom the Devil and covetousnesse hath blinded) any way advantage himself, by anothers ruine; and do it politickly: how will he hug himself, and applaud his own wisdom! *Hab. 1. 13.* to the end. But by his leave, he mistakes the greatest folly, for the greatest wisdom: For while he cozens other men of their Estates; Sin and Satan cozens him of his soul, see *Job 20. 15. 1 Tim. 6. 8, 10.* And woful gain it is, that comes with the soules losse. And how can we think those men to have reasonable soules, that esteem money above themselves! That prefer a little base pelf; before God, and their own salvation.

Nor are there any such fooles, as these crafty knaves: For as *Austine* speaks; If the Holy Ghost term that rich churl in the Gospel a fool, that only laid up his own Goods, *Luk. 12. 18, 20.* find out a name for him that takes away other mens?

These things considered, (*vix.*) the curse of God here, both upon the party, and his posterity: and the eternal wrath of God hereafter; toge-

rather with the folly and madnesse of preferring *Earth*, yea *Hell*, to *Heaven*; time to *eternity*, the *body* before the *soul*; yea, the *outward estate*, before either (*soul* or *body*) exempt your self out of the number of those fooles, as little *Zachens* did: what you owe, pay it; if you have wronged any man of ought, restore it; though you part with a great part of your Estate. Yea, admit you shall leave your self a begger, do it: for (as you see) there is a necessity of it: Yea, there is wisdom, and gain in it; for when all is done, *how to be saved is the best plot*: And better it is to cast your evil gotten Goods over-board, then make shipwrack of Faith, and a good Conscience, read *Job* 20. from vers. 5. The *Merchant* will cast even his *Bulloyn* into the *Sea*, to save himself. And he that is troubled with an *aking tooth*, finds it the best way to pluck it quite out.

Here I might shew you, both from the Word, and a world of instances, that restoring and giving rather then sinning, is the way to grow rich; I mean in pecuniary riches, see *Prov.* 11. 24. & 28. 27. *Mark* 10. 29, 30. *Mat.* 6. 33. 2 *Cor.* 9. 6, 9, 10, 11. 2 *Chron.* 25. 9. & 27. 6. *Deut.* 7. 13. to 16. & 28. 1. to 14. 2 *King.* 6. 25. to *Chap.* 7. vers. 17. *Psal.* 34. 9, 10. & 37. 26, 28. & 112. 3. & 37. 3, 4, 5. *Luke* 18. 29, 30. *Mark* 4. 24. *Hag.* 1. 2. *Chapters*, *Mal.* 3. 10, 11, 12.

But I fear least addition in this case, should bring forth subtraction: Yea, if this weary you not, its well; for I may conjecture, that time, and the deceitfulness of riches have wrought in you a change, since we were first acquainted. Wherefore before I go any further, a question would be asked.

Doth Covetousnesse reign in you? Are you yet bewicht with the love of money? Is your heart riveted to the Earth? Are you already inflaved to this sin? Do you make Gold your God? and Commodity the stern of your Conscience. For if so, all labour hitherto is lost; and all that can more be said, will be to no purpose: Yea, it is to no more end to admonish you, then to knock at a deaf mans door, or a dead mans grave; and that for sundry reasons.

First, Because, as there is no colours so contrary, as white and black. No elements so disagreeing, as fire and water: so there is nothing so opposite to grace, and conversion, as covetousnesse. And as nothing so alienates a mans love from his veruious Spouse, as his inordinate affection, to a filthy strumper: so nothing does so far separate, and dimiuish a mans love to God, and heavenly things: as our inordinate affection to the World, and earthly things. Yea, there is an absolute contrariety, and impossibility between the love of God, and the love of Money: *Ye cannot serve God and Riches*, *Luk.* 16. 13. All those that doted upon *Purchases*, and *Farmes*, and *Oxen*; with one consent, made light of it, when they were bid to the *Lords Supper*, *Luk.* 14. 16. to 21. The *Gaderens*, that so highly prized their *Hogs*: would not admit *Christ* within their borders, *Luk.* 8. 37. *Judas* that was covetous and loved money, could not love his Master: and therefore sold him. When *Demas* began to imbrace this present world: he

soon

soon forsook Paul, and his soul-saving Sermons, 2 Tim. 4. 16.

If a mans affections be downward, his hope and inheritance cannot be above. And they that expect no life after this, will make as much of this as they can.

Secondly, If a covetous man do repent, he must restore what he hath wrongfully gotten, which perhaps may amount to half, or it may be three parts of his Estate at a clap : which to him is as hard, and harsh an injunction, as that of God to Abraham, Gen. 22. 2. *Sacrifice thy Son, thine only Son Isaac.* Or as that of our Saviours to the young man, Luk. 18. 22. *Sell all that ever thou hast, and distribute unto the poor :* And is there any hope of his yielding ? No, *Covetousnesse is idolatry*, Ephes. 5. 5. Col. 3. 5.

And Gold is the covetous mans God : and will he part with his God, a certainty for an uncertainty ? No. A godly man, is content to be poor in outward things, because his purchase is all inward : but nothing except the assurance of heavenly things, can make us willing to part with earthly things. Neither can he contemn this life, that knowes not the other : and so long as he keeps the weapon (evil gotten goods) in his wound, and resolves not to pluck it out by restoring : how is it possible he should ever be cured ? Whence it is that we shall sooner hear of an hundred Malefactors contrition at the Gallows ; then of one covetous Mixer in his bed. To other sins, Satan tempts a man often ; but covetousnesse is a *snare*, and recovery upon the purchase. Then he is sure of him ; as when a *Jaylor* hath lockt up his Prisoner safe in a *Dungeon*, he may go play.

Thirdly, Covetous men, are blind to all dangers ; deaf to all good instructions : they are besotted with the love of money, as Birds are with their bane. Yea they resolve against their own conversion : The Scribes and Pharisees who were covetous : shut their eyes, stopt their ears, and baricadoed their hearts against all our Saviour did, or said. Yea, they scoff at his preaching. And of all sorts of sinners, that Christ preached unto : he was never scorned nor mockt but by them ; when he preached against Covetousnesse ; Luk. 16. 14. And well may rich worldlings, scoffe at Christs poor Ministers : when they think themselves as much wiser, as they are richer. And commonly, the cunning Polititian is wiser then his Pastor ; or indeed any of his plain dealing Neighbours ; by five hundred, if not by five thousand pounds.

These things considered, no wonder that our Saviour expressly affirmeth, that it is easier for a Camel to go through the eye of a needle, then for a rich man (that is, a covetous rich man) to enter into the Kingdom of Heaven, Luk. 18. 25. and the Apostle, That no covetous man can look for any inheritance in the Kingdom of Christ ; and of God, Ephes. 5. 5. 1 Cor. 6. 9, 10.

Secondly ; Hence it is, that in all the Word of God, we read not of one that was covetous, but Hypocrites : as *Laban*, and *Nabal*, and *Judas*, and the rich Fool, and the Pharisees. For though *Zacchæus* (before he met with Christ) knew nothing but to scrape : yet so soon as Christ had changed his heart, all his mind was set upon restoring, and giving, Luk. 19. 8. which also was a miracle, like his curing of him that was sick of the dead Palsie, Marth. 9. 2.

to 7. And *Christ* did some miracles which none of his *Apostles* were able to do, *Matth.* 17. 16.

And indeed, it is a sin so damnable, and inconsistent with grace: that of all sins, the *children of God* have cleared themselves from Covetousnesse, when they would approve their integrity before God and Men. Thus did *Samuel*, 1 *Sam.* 12. 3. and *Jeremiah*, *Chap.* 15. 10. and *Paul*, *Act.* 20. 33. and *Job*, *Chap.* 31. 24, 28. and *Agar*, *Prov.* 30. 8. and *David*, *Psal.* 4. 6, 7. and *Salomon*, 1 *King.* 3. 5, 9. and *Zaccheus*, and in fine all that fear God, 1 *Cor.* 7. 30, 31, 32. Their expressions are very remarkable: but I may not stand to repeat them.

We find many acts of deception in the *Saints*. infirmity in those acts: But covetousnesse, that idolatrous sin we find not. Once *Noah* was drunk with wine, never drunk with the *World*. *Lot* was twice incestuous, never covetous. *Peter* denied his Master thrice; it was not the love of the *World*, but rather the fear of the *World* that brought him to it: for he had denied the *World*, before he denied his Master. Once *David* was overcome with the flesh, never with the *World*. Grace may stand with some transient acts of naughtinesse, but never with covetousnesse: those were acts, avarice is an habite.

Covetousnesse is flat idolatry, which makes it out of measure sinful, and more hainous then any other sin, as appears, *Col.* 3. 5. *Ephes.* 5. 5. *Job* 31. 24, 28. *Jer.* 17. 5. 1 *Tim.* 6. 9, 10. Fornication is a foul sin; but nothing to this: that pollutes the body, but covetousnesse defileth the soul: and the like of other sins. Yea, it is such a sordid, and damnable sin; that it ought not once to be named among *Christians*, but with detestation, *Ephes.* 5. 3. Nor ought covetous persons to be admitted into Christian society, 1 *Cor.* 5. 11.

Thirdly, From hence it is; that the whole *Bible*, all the *Sermons* men hear; yea, the checks of their own consciences, and the motions of Gods Spirit, judgments, mercies, and what else can be named; prove altogether ineffectual. And that there is so small a part of the world, scarce one of an hundred, that runs not a whoring after this Idol: and is not in too great a degree covetous. That from the least, even unto the greatest, every one is given unto covetousnesse, and to deal falsely, *Jer.* 6. 13. & 8. 10. (For I may speak it with fear and trembling) where shall we find a just *Cato*, *Rom.* 13. 7. Where can we meet with a sincere single hearted *Nathaniel*, in whose spirit there is no guile, *Joh.* 1. 47. where with a *Job*, an upright and just man, *Job* 1. 1. Where with a *Samuel*, that can be acquitted by himself in private, by others in publick, by God in both, 1 *Sam.* 12. 3. where with a *Paul*, that can say, I have coveted no mans silver nor gold, *Act.* 20. 33. & 24. 16. where with one that does unto all others, as he would have others do unto him, as our Saviour requires, *Mat.* 7. 12. Where is a *Jonathan*, 1 *Sam.* 23. 16, 17. or an *Eliezer*, *Gen.* 15. 2. to be heard of, that is not troubled at, but can rejoyce in their welfare; by whom themselves are deprived of great honour, and Revenues. O that I could be acquainted with three such men.

And yet Justice is the mistress of all virtues; and the truest trial of a good

good man. For as the *Touch-stone* tryes *Gold*, so *Gold* tryes men: and there is little or no danger of that foul, which will not bite at a golden hook.

Ministers wonder that their *Sermons* take no better; That among so many *Arrows*, none should hit the mark: but God tells us the reason, *Ezek. 33.* They sit before thee, and hear thy words: but their heart goes after their covetousnesse, *vers. 31.* O this golden Devil, this *Diana* hath a world of worshippers: For how to gain, is every mans dream from sun to sun, so long as they have one foot out of the grave. Yea, it destroyes more soules, then all other sins put together, as the *Apostle* intimates, *1 Tim. 6. 10.* But were men so wise, as they think themselves: Yea, did they but truly love themselves, and covet to be rich indeed, and not in conceit onely: they would both know and believe, that better is a little with righteousness, then great Revenues without equity, *Prov. 16. 8.* And (to omit all that hath been formerly said) that ill gotten goods, lye upon the conscience; as raw meat upon a sick stomach; which will never let a man be well, untill he hath cast it up again by restitution. That sin armes a man against himself; and our peace ever ends with our innocency: That guilt occasions the conscience, many a secret wring; and gives the heart many a sore lash. Or if *Satan* finds it advantagious, to lull us asleep for a time; yet when death besiegeth the body, he will not fail to beleaguer the soul: and that then there will be more ease in a nest of Hornets, then under the sting of such a tormenting conscience. And certainly, did you know what a good conscience, and the peace of God which passeth all understanding is; you would think it more worth, then all the worlds wealth, multiplyed as many times, as there be sands on the Sea shore, that any thing, that every thing were too small a price for it. That things themselves, are in the invisible world: in the world visible, but their shadowes onely. And that whatsoever wicked men enjoy, it is but as in a dream: that their plenty is but like a drop of pleasure; before a river of sorrow, and displeasure: and whatsoever the godly feel, but as a drop of misery, before a river of mercy and glory. And lastly, That shallow honesty will prove more profitable in the end, then the profound quicksands of craft and policy.

Wherefore let your conversation be without covetousnesse, and be content with that you have (I mean remaining, after you have faithfully, and impartially given to every man his own.) For God hath promised, never to leave nor forsake you, if you will relye upon him, in the use of lawful means onely, *Heb. 13. 5.* And (with which I will conclude,) bethink your self now I beseech you, rather then when it will be too late; when the Draw-bridge is taken up, and when it will vex every vein of your heart; that you had no more care of your soul.

R. T.

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The first of these is the fact that the world is not a perfect machine. It is a machine, but it is a machine that is not perfect. It is a machine that is made of many parts, and these parts are not always working together in a perfect way. This is why we have so many problems in the world. We have problems with our government, with our economy, with our environment, and with our society. These problems are all the result of the fact that the world is not a perfect machine.

The second of these is the fact that the world is not a static machine. It is a machine that is constantly changing. It is a machine that is always in the process of being made over. This is why we have so many changes in the world. We have changes in our government, in our economy, in our environment, and in our society. These changes are all the result of the fact that the world is not a static machine.

The third of these is the fact that the world is not a simple machine. It is a machine that is very complex. It is a machine that has many parts, and these parts are all connected to each other in a very complex way. This is why we have so many problems in the world. We have problems with our government, with our economy, with our environment, and with our society. These problems are all the result of the fact that the world is not a simple machine.

The fourth of these is the fact that the world is not a machine that we can control. It is a machine that is too big for us to control. It is a machine that is too complex for us to understand. This is why we have so many problems in the world. We have problems with our government, with our economy, with our environment, and with our society. These problems are all the result of the fact that the world is not a machine that we can control.

The fifth of these is the fact that the world is not a machine that we can improve. It is a machine that is too big for us to improve. It is a machine that is too complex for us to understand. This is why we have so many problems in the world. We have problems with our government, with our economy, with our environment, and with our society. These problems are all the result of the fact that the world is not a machine that we can improve.

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The second Part of *Pbilarguomastix.*

O R,

The Arreignment of *Covetousness*, and *Ambition*, in our great and *greedy Cormorants*. That retard and hinder Reformation, (all whose reaches, are at riches:) that make gold their god; and commodify the stern of their consciences: that hold every thing *lawful*, if it be *gainful*: that prefer a little base self, before God; and their own salvation: that being fasted with Gods Blessings; do spurn at his Precepts.

The second Impression much enlarged

By *R. Younge*, Florilegus.

Imprimatur, Thomas Gataker.

CHAP. 13.

IN the former part I have shewn, how the *Common-wealth* hath been robbed, defrauded, and abused by *Monopolists*, *Ingrossers*, *Lawyers*, and all kindes of corrupt *Officers*: and how the *Supream Magistrate*, hath been the sole cause of all. Whereby they have galled and cheated the *People* without controule, or once being ashamed of it; I have likewise declared, what every of them in their several places ought to do or suffer, and be served for their baseness. Which was as much, as I could at first afford in *forma pauperis*. And now finding that it hath bin as acceptable to the honest and innocent, as distastful to the galled and guilty: (nor did I ever expect by carrying my saddle to shame my horse) I am willing at the same rate, to add the like scantling about corrupt *Judges*: and to hint a way, how this *Nation* may become more happy and flourishing then ever. The former Part contained twelve Chapters, the thirteenth begins and goes on thus.

Nor would *Delinquent Judges*, and *Officers* be dispens'd withall: but severely punished according to their several demerits. His Highness should do well to serve them, as *Combyses* served *Sisammes* a corrupt *Judge*: who caused his skin to be flayed off, (though his very friend) and nailed over the *Judgement-Seat*; for example to those that should succeed in his place. And this would make others afraid, and that fear would keep them honest. Which neither the *Oath* they take, nor their consciences will do. For every *Judge* as he hath a conscience, so he is sworn to judg uprightly, to take no
A
bribes,

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bribe, &c. O that this conscience might ever give the Judgement ! But wo is me, how often are the *Laws* altered, *misconstrued*, interpreted *pro* and *con*; made as a Nose of wax ; A Cause good to day, bad to morrow ; yet still the same case ; His opinion firm, yet sentence prolonged, changed, reversed, as the Judge is made by friends, bribed, or otherwise stands affected. As O the wicked hearts, and wide consciences of some Judges ; as well as of Attorneys, and Lawyers : Who like Burs hang together, and like Andirons, hold up their Clients, till they burn each other to Ashes. They receive warmth by these, these by them their destruction. They are Bands that live by other mens loss : And become rich by making others poor ; whose felicity is in bringing others to misery, and making merchandize of the poor. These be Gowned Vultures, Harpies, Devils in the shape of men. These are far from being Peace-makers ; to whom the Kingdom of Heaven is promised. And should they not be all served alike ? and in the same manner before Specified ?

Nor can his Highness, as I conceive (I mean when other affairs will give leave, if he seeks the publick good, and not his own private gain : If he intends not by receiving gifts, to sell his own liberty (which I do not in the least fear :) for those Governours that are plain-hearted themselves, are the bitterest enemies to deceit in others,) do less then compel them to restore, what they have unjustly gotten. Like Constantine the Great, who caused Proclamation to be made ; that if there were any, of what place, estate, or dignity whatsoever, Judges, Earls, Friends, or Palatines ; that had not dealt uprightly and justly, every man should be freely admitted to appeal to him ; and upon proof they should make satisfaction, and further suffer as the case deserved. Yea, and I hope, having done this, he will discard them all ; after the example of Alexander Severus, who in the beginning of his Reign, discharged all them that were known to be vicious persons from their Offices, and forced them to make restitution of all that they had taken bribes of, or defrauded ; and from thence-forth to live of their own proper labour. Nor would he ever keep in his Court, any ill disposed person ; or suffer any though never so near to him in blood, once found faulty, to escape unpunished ; as Lampadius delivers it. And this is of great concernment, for, take away the wicked from the King, (or those that govern in chief) and his Throne shall be established in righteousness, Prov. 25. 5. whereas let them remain, they will but prove like the Canaanites (not cast out by the Israelites, as God commanded) who became by his just judgement, for their neglect a snare, and destruction unto them ; a whip on their sides, and a thorn in their eyes, Judg. 3. 3. Joshua 23. 13.

And full well they deserve it, for they ought to be indicted, not onely for Bribery, but for Perjury also. As most basely perjured they are ; for among other things in their Oath, when they are made Judges, one is, that

that they shall take no bribes, or gifts. Which Oath, if they had the like care to keep, would cause them to imitate Sir Thomas Moore; who, when two great silver Flaggons were sent him by a Knight, that had a Suit depending in his Court (though gilded with the specious pretence of gratuity) sent them back again, filled with his best Wine: saying, *If your Master like it, let him send for more.* And when his Lady at another time, offered him a great bribe, in behalf of a Suppliant, he turned away with these words; *Gentle Eve, I will none of your Apple.* It will be long enough, ere you hear the like of these Cormorants I am speaking of; whom I may liken to that Lord Chief Baron, who when one offered him fourscore Pieces, protesting, That no living soul should know it, answered; *Make it up an hundred,* and then let all the Town know of it.

Yea, this would also keep them from such vast estates as usually they leave behinde them: We read of Sir Thomas Moore, that having been of the Kings Counsel, and gone through many Offices, besides his Lord Chancellorship for almost twenty yeers together: after his debts were paid; he had not (his Chain excepted) left, the worth of an hundred pounds in moveables; and his Land before his Mother-in-law died (who survived him many yeers) did not amount to above fifty pounds per annum. Nor was he ever a prodigal spender.

CHAP, 14.

These being cast out, provision would be made (if I may be worthy to advise) that none come in their places, but such as fear God, hate covetousness, love godliness, and deal uprightly. Alexander Severus, Adrian, and other Emperours of Rome, would call to their Counsel, and put in places of Judicature not their Favourites; but men learned, grave, experienced, of good conscience and known integrity.

Aurelianus the Emperour, was so fearful of placing an unworthy man in the Seat of Judicature, that he never admitted any to the dignity of Senator, but such as none could justly except against, and then with the consent of the whole Senate.

Then that they may continue so, and discharge the trust they are put in; His Highness may please to follow the example of these ensuing presidents: (I am bold, though much unworthy to advise). Antiochus had that care, to have justice administered, that he writ to all the Cities in his Kingdom; that they should not execute any thing he commanded, if it were contrary to Law. And the Emperour Justinian, commanded the Lawyers to swear; they should not plead in an evil or unjust cause. That Law, which was made in the ninth Parliament of James the First, King of Scotland; did enjoin all Counsellours and Advocates, before they pleaded any temporal cause; to take oath and swear, that they thought the Cause to be good they pleaded. Antoninus, never sent any Prator or other Officer of State, to govern any Province; but who were free from pride and covetousness. And

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withall caused them first, to give up an *Inventory of their own proper goods*; to the end, that when their charge was finished, the increase of their wealth should be considered: telling them, that he sent them to *administer justice*, and not by fraud to rob his people. The Emperour *Valentinian*, and *Theodosius*; made all *Judges*, and *Govenours of Provinces* at their entring upon their charge, to *swear* that they had not given, nor *promised* any thing to procure their places. And also that they would take nothing, but their *just fee*: And if it were proved that they had taken any thing (it being lawful for every man to accuse them) they should pay *four times as much*; besides the infamy of their *Perjury*. And lastly, *Moses*, (who is a *preident* beyond all exceptions) charged the *Judges* to hear all *Controversies* between their *Brethren*, and to judge *righteously* between every man and his *Brother*, and also the *stranger* that was with them. Further charging them, that they should have no respect of persons in judgement; but hear the *small as well as the great*, not fearing the *fac's* of men. Yielding this as a reason, for the judgement is *Gods*, *Deut. 1. 16, 17*. Briefly, let not sin be connived at, but see that justice be executed *impartially*; for good *Laws* without execution, are like the *Pisture of George on horsback*; with his hand alwayes up, but never striking. Let no mans greatness protect him; It is the impartial execution of noble Delinquents, that wins credit to Government. And the want of it cuts the sinews of any *State*. If there sins have made them base, let there be no favour in their penalty: Or else the wickedness that is done by them, shall be reckoned unto you, the permitter, for your own; for Governours make themselves guilty of those sins they punish not. So that to be merciful to offenders in this case; is to be unmerciful to your self: yea, to the party offending, and the whole *Nation*, as I could easily demonstrate, could I stand upon it.

The best friends to a *State*, are the impartial *Ministers of judgement*: Nor do the prayers of them that sit still and do nothing: so much pacifie *Gods* wrath against us: as their just retribution, be the delinquent never so mighty. *Obedience is better then sacrifice*, as *Samuel* told *Saul*, for sparing of King *Agag*. Yea, the *Prophet* compares that pity and mercie of his; to *witchcraft and idolatry*. And tells him that for his so doing, *God had cast him off from being King*, *1 Sam. 15. 22, 23*. So that the summe of all is, Let them that sit at the *Helm* discharge their parts; and all will soon be mended: Let them that govern in chief be men of courage, fearing *God*, and hating covetousness, *Exod. 18. 21*. A King by judgement, maintaineth the *Countrey*: but a man receiving gifts, destroyeth it. *Prou. 29. 4*.

And now, blessed be *God*, his *Highness* hath leave and opportunity to redress all: let our earnest and incessant prayers be, that he may well improve the same; to *Gods* glory, the *Nations* good, and his own eternal renown and comfort: that so his Government may be found like the reign

of godly *Constantine*: who succeeding immediately *Dioclesian*, and other persecuting *Emperours*, was a notable nourishing Father unto the *Church*; under whose shadow the *Christians* dwelt, and prospered a long time. And sure I am, we have far more hope of compleating Reformation, both in *Church* and Common-wealth, then we had formerly; when the Delinquents themselves had all the power in their own hands, and when the commonness of offenders, had benumbed the sense of offending.

Now the way for his *Highness* to effect it, will be, not to imitate our former *Governours*, who measured their right by their power; and that would therefore do injury, because they could do it. Yea, if I may be so bold, were they not *Heads* under which the whole body groaned? and most of the members were ill affected. Did they not make their greatness? a *Supersedeas* to sin, and a *Protection* against the arrest of judgement? Did they not think, that because they were great on earth; they might be bold with heaven? Did they not make it lawful to prophane the *Lords Day*? and juggle out *Gods honour* (which should be more deer to Princes then their *Crowns* and lives) with their own? and think to bear off the judgements of *God*, by vertue of their high places? Was not vice countenanced, and vertue discouraged? until *God* resisted their pride, and made them to know; that be they never so great, even *Kings*, *Monarchs*, *Emperours*; though they are gods among men, and many made gods of them; yet they are but men with *God*: who is *King of Kings*, and *Lord of Lords*, *Psal.* 82. 6, 7. *Revel.* 19. 16. And scarce so do the good esteem themselves; *Constantinus*, *Valentinianus*, and *Theodosius* three *Emperours*: called themselves *Christs vassals*: Such is the distance between him and the greatest *Potentates* on earth.

CHAP. 15.

Wherefore be wise now O you most noble *Protector*, be instructed ye his honorable *Counsellors*: Serve the Lord with fear, you whom *God* hath so highly honored, as to make you (together with thrice noble *Fairfax*, never to be forgotten) the happy deliverer of your *Countrey*. Serve the Lord with fear, and rejoyce with trembling, *Psal.* 2. Seek the publick good, (and not your own private gain) as your place engageth you. For the chief *Magistrate* is a mixt person; the *Physician* of the *Common-wealth*, the *Father* of the *Countrey*, the *Spouse* of the *State*: who was wont by a *Ring* to be married unto the *Realm* at his *Coronation*. Make *Epaminondas* your *President*, whom all the riches of the world, could not withdraw from the least duty to his *Countrey*, as *Aelian* reports. Yea, love your *Countrey* as *Ziska* did, who wist that his skin might serve the *Bohemians* in their wars; when his body could no longer do it. Imitate *Mordecai*, who was great among the *Jews*, accepted among the multitude of his brethren, procured the wealth of his people, and spake peaceably to all his seed, *Ester* 10. 3. With good *Nehemiah*, be not chargeable to your people; neither let your servants domineer, and rule over them, as

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both been the manner of former Governours, Nehem. 5. 15.

If some special occasion requires (as occasion enough there is) or necessity urges you to borrow: let it be of those you have enriched, and done good to; rather then of such as have already suffered, as the manner hath been.

Be able with *Samuel*, to justify your self before all the people, 1 Sam. 12. 3, 4. And with *Moses* the same, Numb. 16. 15. nor could any one of the people tax either of them in the least. And happy is that man, that can be acquitted by himself in private, in publick by others, by God in both. For in all likelihood, there is no danger of that soul, that will not bite at a golden hook. And indeed it is too base and sordid for honour to be covetous. Though multitudes there are in these degenerate times, (wherein men generally worship the Golden Calf) that imitate *Themistocles*: who, before he was elected to bear authority in the Common-wealth, was little worth; but when he had once swayed the place of superiority, when he was banished; his very moveables being praised, did amount to an hundred Talents.

Receive no gifts, for whosoever receiveth a benefit, selleth his own liberty. Besides, it is Gods express command, *Thou shalt take no gift, for the gift blindeth the wise*, Exod. 23. 8. and destroyeth the heart, Eccles. 7. 7. In choosing of Officers, Judges, &c. let God be consulted, without whom *Samuel* himself, will take seven wrong before one right, 1 Sam. 16. 6, to 13. And how contrary Gods method, and that of mans is, may be seen, Acts 7. This *Moses*, whom they forsook, saying; who made thee a Prince and a Judge; the same God sent for a Prince and a deliverer, by the hand of the Angel, which appeared to him in the Bush, Verse 35. Let all places be given, and not sold: to the most deserving, and not to such as will give most for them, viz, not to the covetous and ambitious: who make preferment their god, and Mammon their Mediatour: who study more to be advanced, then to be worthy of that advancement. The godly and consciencious can make no such gain or profit of places and offices as others do, that buy them at high rates: they dare not take bribes to make up their money again; Nor enrich themselves, by making others poor: they will be so honourable, as they may still be honest. And in all reason, if a man be not worthy of a place, why should he have it? if deserving, why should he buy that, which (in justice, piety and true policie) is due unto him?

Do not think every one sufficient, that thinks himself so: yea, *Ne sit, qui ambit*. Let him never speed, that sues. They that are worthy, must be sued to. Let such be preferred, not as would have places; but such as places would have. That think it better to be worthy of honour, then to have honour. I most admire the humility, and grace of those; whose vertues and merits are visible, whilst their persons are obscure: it is secretly glorious, to shine unseen.

Good

Good men know *Offices* to be *Callings*: and so will not meddle with them, until they be called unto them. Ambitious and unworthy men are like *Abſalom*, who with a great deal of subtilty, insinuated and intruded himself: pretending what great matters he would do; if he were made *Judge in the Land*, or deputed of the King to bear *Cauſes*; when he intended nothing less, 2 *Sam.* 15. 2, to 7. Or like *Pope Boniface*, who meek-minded man, would eat only a dry *crust*, until he had gain'd the *Popedom*. In the vacancies of the See of *Rome*, the *Cardinals* use to compose certain capitulations, to reform the *Papal Government*: and with all ſwore to perform; if they shall be chosen to the *Popedom*: though it appears by all precedent examples, that every one sweaveth with a minde not to keep their oath, in case he shall be *Pope*.

Forwardness argues dishonesty, or insufficiency: When *Jesus* perceived that they would come to take him, to make him a King: he with-drew himself, and departed, *John* 6. 15. None in all *Egypt*, or *Middian* was comparably so fit, for that *Ambassage* to *Pharaoh*, as *Moses*: which of the *Israelites* had been brought up a *Courtier*, a *Scholar*, an *Israelite* by blood, by education an *Egyptian*; learned, wise, valiant, experienced? Yet, who am I, sayes he? The more fit any man is, for whatsoever vocation; the lesse he thinks himself. The un-worthy think still, Who am I not? but modest beginnings give hopeful proceedings and happy endings.

With *Moses*, *Abraham* and *Job* relieve the oppressed, judge the fatherless, and defend the widow, when they cry unto you, and such as are ready to perish, but have none to help them. Break the jawes of the unrighteous, and pluck the prey out of his teeth, *Genes.* 14. 14, 15, 16. *Job* 29. 12, to 18.

CHAP. 16.

SO demean your self, that the good may love, and the wicked fear you. When *Rome* was in her great prosperity; no service was left unrewarded, nor crime unpunished. And of the two, seem with *Domitian*, rather cruel in punishing, then dissolute in sparing offenders. It was a commendable, and impartial severity in *Seleucus*: who rather then the Law should be violated, in favour of his sons two eyes; would lose one of his own. And so in that godly *Bishop*, who excommunicated *Marcian* his own son, having committed whoredom.

We read that *Solomons Tribunal* was underpropt with *Lions*, to shew what mettle a *Magistrate* should be made of, not that they should be like *Lions* or *Bears*, as too often they are; as that wise King makes the resemblance, *Pro.* 28. As a roaring Lion & an hungry Bear: so is a wicked Ruler over the poor people, v. 15, 16. And the Prophet *Micah*, Chap. 3. They eat also the flesh of my people, and flay off their skin from them; they break their bones, &c. *Vers.* 3. But to shew that they should be of an undaunted courage, in discharge of their places; though otherwise most meek. No man could have given more proofs of his courage; then *Moses*, he slue the *Egyptian*, he confronted

fronted Pharaoh in his own Court, he beat the Midianite Shepherds, he feared not the troupes of Egypt, he did look God in the face, amidst all the terrors of Sinai: and yet that Spirit which made and knew his heart, sayes, *He was the mildest, and meekest man upon earth.* Mildness and Fortitude, may well lodge together in one brest; to correct the misconceits of those men, who think none valiant, but those that are fierce and cruel.

Magistrates must not be cruel, subjects are their sons; and such should be their corrections, such the provisions of Governours as for their children: as the obedience and love of subjects should be filial. Severity should never be but by compulsion. Christianity abhors cruelty, and rather wishes with that happy Queen; that it knew not how to write, then sign a sentence of condemnation.

Do nothing of moment without counsel, for without it purposes are disappointed: but in the multitude of Counsellours there is stedfastness, Proverbs 15.22. and let them be such Counsellours, as will counsel you for the peoples good, as well as your own, should you be never so unwilling to hear it. Resembling Jonathan, who spake good of David to Saul his father: though he incurred the Kings displeasure, and hazarded his own life. And as Saul thereupon, hearkened unto the voice of Jonathan, and sware, *As the Lord liveth he shall not die:* so Noble Prince, not only heare, but follow such counsel, if you will have the Land flourish, and your government established.

But in no case hearken to Flatterers, for they will perswade great ones, that they are more than men, that they may do what they list, and that they are accountable to none but God himself; how destructive soever they are to their Countrey. Yea, Alexander's Flatterers, would perswade him, that he was a God. Dionysius his Parasites would lick up his spittle, and boast that it was sweeter then Nectar, or Ambrosia. It is well observed, that flattery and treachery are but two names of one vice; two sundry sutes of the same mischief: for flattery is but gilded treason, poison in an enamell'd cup. It is an evil more tame, not less dangerous; and it had been better for many Princes not to have been, then to have been in their conceits, of a more divine mettle then other men; as they shall be (and not seldom) told.

Nor are any fit, or worthy to be of your Counsel; but such as fear God: In vain shall you hope that a carnal heart, can prefer the care of his soul, or the good of his Countrey; to the care of his own safety and honour, God to Caesar. Hope of preferment, or fear of punishment, makes them like Spaniels: which ever hunt that way, their Master looks. Or like weathercocks, that will look which way soever the winde blowes. But your Highness hath long since learned of King Solomon, that as the Northwinde driveth away the rain, so does an angry countenance the flattering tongue. But

But because it is not easie to meet with such Counsellours, as will alwayes counsel you for the common good, and according to their consciences; which occasioned *Dionysius the Tyrant*, being retired to *Athens*, after he was deprived of his *Kingdom*: to bewail the state of *Princes*, especially in that men never spake freely unto them, and the truth was ever hid, and concealed from them. And likewise *Alphonfus King of Spain* and *Naples* a good Prince, to bewail the case of *Kings*: for that they bearing with other mens ears, could seldom hear truth. And therefore he held it a great happiness, that he might consult with his *Books*, especially the *Bible*; which he is reported to have read over fourteen times in course, together with *Lyra*, and other mens notes upon the Text. And indeed dead men are the best Counsellors: Books will speak, when Counsellors blanch, as the Lord Bacon hath well noted. Yea, Conscience is also Gods Monitor to speak to great men; when others either cannot, or dare not speak, as Divines well note; and therefore would be hearkened unto and obeyed.

In the last place, as your Highness would have Christ to maintain and continue, blest and prosper you in all your undertakings, as hitherto he hath, even to the astonishment of all both friends and enemies: so let it be your principal care, to maintain the purity of his worship, and the true Religion; together with a godly, able, orthodox Ministry: without which the former cannot possibly subsist. Yea, take away the Ministry, or their maintenance: and you pluck up Religion by the roots, as Satan, together with his instruments (those new-start-up white Devils, that have a long time made it the main of their business; to plot and contrive their downfal, and indeed to extirpate the very Nurseries of all Learning, that so they may with *Jeroboam*, make Priests of the lowest of the people) know. Your Highness hath done God and his Church much service many ways; but never more, nor more opportunely, then in this last, of breaking their deep & devillish design about the Ministry, & their maintenance; and in frustrating their imaginary, but most mischievous and malicious hopes, the which will one day, add weight to your Crown. That days work made many to rejoyce: but when with the news, this ensuing passage came into my minde; it made me no less thankful, then joyful. The which was this: *Philip of Macedon* besieging *Athens*, sent Legates to the City, conditioning with them; that if they would deliver into his hands ten of their Oratours, such as he should chuse, whom he pretended to be the disturbers of their Common-wealth, he would raise his siege, and be at peace with them. But *Demosthenes* smelt out his plot; and with the consent of the *Athenians*, returned him this apoloical answer. The wolves came to treat of a league with the Shepherds; and told them thus: All the feud and discord betwixt you and us, ariseth from a certain generation of Dogs which you maintain amongst you: Deliver us up those Dogs, and we will be good friends with you, neither will we any wayes wrong you. The Dogs were delivered

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ed up, the Peace was concluded, the *Shepherds* secure : but Oh the woful Massacre that was presently made amongst the poor *Lambs* : they were all devoured, the *Shepherds* undone; and all by parting with their *Dogs*. If the *Aninomian* and *Anabaptistical* faction could once get the *Ministers* of the Gospel to hold their peace, or procure them to be muzzled by *Authority*, or to be delivered over to their *wolvish* cruelty; wo were to our souls. *Error* would then play *Rex*, *Darkness* triumph, *Hell* make play-day, *Truth* would languish, and all goodness fall flat to the earth. As little as men now regard them, they would then misse them; and wish for them, and say, 'Blessed is he that commeth to us in the Name of the Lord.

CHAP. 17.

THUS may you comfortably do my Lord, and then making it your principal aime and end, (with *Asa*, *Hezekiah*, *Jehoshaphat*, *Josiah*, *Zephaniab*, *Constantine* the Emperour, and King *Edward* the Sixth, that none such for early holiness) to do that which is good and right in the eyes of the Lord, in seeking the good and welfare of the people, and in promoting Gods glory and worship, 2 Chron. 30.1. to the end of the Chapter, and 19.4. and 14.1, to 8. 2 Kings 10.16, 17, 18. Exod. 13.24. Zeph. 1. The God of peace shall be with you, and so crown your uundertakings with prosperous and happy success: that all your enemies together with *Gog* and *Magog*, shall never be able to do you hurt. Yea, do you but yield to God, touching his Commandements: and God will so yield to you, touching your petitions; that his dealing towards you, shall be to the astonishment of all the World. For then as by his singular providence, he turned *Achitophels* wisdom, *Shimeis* cursing, those *Princes* conspiracie, *Dan. 6. 12, 13.* the malice of *Haman*, and the *Arrians* hatred and devillish industry; to the no small good, honour and profit of *David*, *Daniel*, *Mordecai*, and *Paphnuzius*: so the same God shall turn the most deep and devillish plots and practices of your worst and greatest enemies, to your great good, benefit, and advantage.

Proceed therefore, thrice Noble Sir, until you have compleated a happy Reformation, both in Church and Common-wealth. Many high Cedars, and huge Mountains have bin thrown down, & removed to level the way; sundry Bulwarks and Fortifications built up, to shelter and defend the friends of Peace and Truth. It will be to your eternal praise and comfort; if you both erect and finish the whole Fabrick. This is the way, and the only way to make you truly happy and comfortable; to make your advancement a blessing to you, and the Nations; and to establish your Power, and posterity: when your conscience shall be able to testifie, that out of a publicke spirit, and for the love you bear to Christ and his members; you can make your self a servant unto all that need your aid.

Whereas on the contrary, if you shall out of any private, or self-ends, or interest; neglect or hinder this great work of the Lord, whereunto he hath

hath called you : if you should not bearken to the voice of the Lord your God, to do his Commandements : your greatness will yield your Highness but a little solace.

As what will all your Honour and Greatness do you good ? I need not tell you, how the ods that is between the *high* and *low*, *rich* and *poor*, in respect of true happiness is such; that the wise and good have never desired dignity barely for it self ; but even sought to shun, and avoid great Places; except it hath been more to do good, then to grow rich, or great in them.

Good men that have clarified understandings ; have many solid and weighty reasons, to dissuade them from great Offices, and high places.

First (not to nominate what hath been already said in the former division) in regard of the great cares, and pains, and fears, and dangers, which usually they are subject unto, and attended withall ; and likewise the peoples envy, malice, and evil speaking, deal they never so evenly and uprightly. We read that when *Isocrates* was demanded, if he would be a King; his answer was he would not : and being asked wherefore, he said, If I judge rightly, I cannot eschew hatred, and evil speaking on the one side; and again, if I judge wrongfully, I can no less escape it on the other : yea, I cannot eschue the pain of eternall damnation ; Wherefore it shall better content me, to remain as I am. But this of mens evil requital, and hating them ; is least to be stood upon.

For to speak really and impartially, what is the Justice, the Judge, yea, the King himself ? but a great servant to the Common-wealth : (as Statesmen are wont to call them.) Yea, *Antiochus* thus told his son *Demetrius*, that Kingly rule, was but noble slavery. Whence good *Q. Elizabeth*, spake it openly in the Parliament House, : that she had rather be a Milk-maid then a Queen, were it not more for her Subjects sake, then her own. Whence *Ptolomy* seeing certain Fishers, sporting themselves upon the Sea-shores, wished he were like on of them; adding moreover that Monarchies are full of cares, fears, mistrusts, and disguised miseries. Which also *Charls* the Fourth and Fifth Emperors were wont to alledge, even desiring to lead a private life. And *Seleucus* before them did the like ; adding, that if he should cast his Crown into the high way, there would be none found, that would take it up, knowing the cares, charges and griefs, that ever did accompany it. And *Pope Adrian* said, he conceived, no estate so miserable, nor dangerous as his own : and that he never enjoyed a better, nor more pleasant time; then when he was but a simple Monk. *Trajan* the Emperour, wrote unto the Senate of Rome, that having now tasted the cares and pains which the Imperial State brought with it : he did a thousand times repent, that ever he took it upon him. I have read also of another *Roman*, (whose name hath slipped my memory) that long aspiring to be Emperour; he was not so forward formerly to have it ; as now feeling the bur-

burthen, he was willing to cast it off; even bemoaning himself, and complaining, how heavy and burthensome he had found it. *Demosthenes* also, after a long Government at his pleasure, in the *Common-wealth* (upon what consideration himself knew best, and *Statesmen* may easily guess at) is reported to have confest to his friends, who came to visit him: that if at the beginning, two wayes had been propos'd before him; the one leading to the *Tribunal of Authority*, the other to his grave; if he could by inspiration have foreknown the evils, the terrors, the calumnies, the envies, the contentions and the dangers, that men in such places must accustomedly meet with, that he would much rather with alacrity, and cheerfulness; have posted on to his *Sepulchre*; then to his greatness. And lastly^s, when some egged *Dioclesian* forward, to re-enter again into the *Empire*, he answered them: that having once escaped the *Plague*, he would no more drink *Poyson*; and was contented to become a *Gardiner*. To conclude this reason, besides all this a *Prince* is alwayes in great danger, and fear of his life by *treason*: especially a good one, as the Life of *Queen Elizabeth* may inform us. To omit many examples of the *Kings of Israel* and *Judab*; as being well known^s, as also a cloud of examples out of other *Histories*: we read that in the *Imperial Seat*; in the space of an hundred years (in vvhich vvere threescore Emperours) there were but three that died in their beds by sickness; all the rest suffering violent deaths. So that how great and glorious soever, they may seem to men of the World; they are but in a sad condition. As suppose a man arrayed and apparelled in *Tissue*, or *Cloth of gold*; set in a *Chair of State*, having before him a *Table* furnished, with all dainty delicacies; his servants *Monarchs* and *Princes*; his riches the very choicest and chiefeest treasures and *Kingdoms* of the world: but withall that there were one standing by, with a naked sword to cut his throat; or a wilde Beast, ready to pull him in pieces; we cannot otherwise say, but his condition is rather to be pitied then envied. Now it fares not so with other men, the mean Cottage of a Swain stands in more safety, then the Palace of a Prince.

Furthermore, the greatest *Princes* cannot so clip the wings of prosperity or victory; but she may flie away before they dream of it. Riches, honours, pleasures, are so transitory; that the same day hath seen the knee bowing to the head, and again the head stooping and doing reverence to the knee. Yea, as in fairest weather, a storm may suddenly arise: so one houre may change the greatest King, into the most miserable captive, as every age gives instance. For men are both more sensible of their present misery, by remembring their former happiness; and also more tender and delicate, and so less able to bear it. The memory of former happiness, makes the present misery more deplorable, which like daad Beer, is never more distastful then after a Banquet of Sweet-meats. For *Bajazet*, to change his Seraglio for a Cage: for *Valerian*, to become a footstool to his proud foe:

are calamities able to sink a soul deep in sorrow. Yea commonly, their change is not more sudden, then it is doleful. Who but *Adrianus*, Emperour of the East, for many yeers? but at length he was set upon a scabbed Camel, with a Crown of Onions platted on his head, and in great mockery, carried in triumph thorough the City. And the like of *Polycrates* King of the Samians. *Dionysius*, Henry the Fourth that victorious Emperour, *Gelimor*, that potent King of the Vandals, *Adoniberzek*, and many others: of whom I might muster up a multitude. And no fewer of them, whose life and happiness have ended together, as it fared with *Pharaoh*, *Herod*, and *Belsazzar*: who was sitting at a Feast merry, while on a sudden death came like a Volder, to take him away: with many the like, though that one example of *Haman* and *Mordecai* might serve in stead of all; to shew that as men honour and obey God in their places: so God will bless or curse them. We see how *Haman*, whose comand ere-while almost reached to Heaven; was instantly adjudged to the Gibbets: while *Mordecai*, who was condemned to the halter, was all of a sudden made second in the Kingdome. What stability is there then, in earthly greatness? when he who in the morning, all knees bowed unto; as more then a man: now hangs up like a despised vermine, for a prey to the Ravens: and when he who this morning, was destined to the Gallows, now rules over Princes, *Ester* 6 and 7 Chapters. But

CHAP. 18.

SECondly, good men know, and well consider; that the greatest places, are subject to the greatest temptations: as the highest boughs of a tree, are most subject to be shaken with the winde. That greatest men have the greatest biasses to draw them away. Riches, honours, pleasures are such thorns: that for the most part, they even choke the good seed of Gods word, formerly sown in mens hearts, *Matth.* 13. 22. They are to Religion, as is the Ivy to the Oke, that even eats out the heart of it. The pleasures of the body, are the very poysons of the soul. And the more any man hath, the more cause he hath to pray: Lord, lead us not into temptation. Nothing feeds pride, nor keeps off repentance so much; as a prosperous condition. If I could be so uncharitable, as to wish an enemies soul lost; this were the onely way: let him live in the height of the worlds blandishments. For temptations on the right hand, have commonly so much more strength in them above the other; as the right hand hath above the left. They are more perillous, because they are more plausible and glorious. Whence the Devil did not appear to Christ in a terrible form; threatening the calamities of earth, or torments of hell; but makes fair promises to him, of many Kingdomes and much glory.

Neither hath God worse servants upon earth, then are the great ones of the earth. If adversity hath slain her thousand, prosperity hath slain her ten thousand. Commonly, where is no want, is much wantonness: and

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and as we grow rich in temporals, we grow poor in spirituals. We use Gods blessings as Iehu did Iehorams messengers; David, Goliaths sword: we turn them against their owner and giver; and fight against Heaven with that health, wealth, honour, friends, means, mercies; that we received thence, and commonly so much the more proud, secure, wanton, scornful, impenitent; by how much the more we are enriched, advanced, and blessed. Saul was little in his own eyes, before God made him great: but when he was made great, God was less esteemed by him: Honour and Greatness will so swell some mens hearts, and make them look so big: as if the River of their blood could not be banked, within the channel of their veins. They spend their dayes in wealth, therefore they say unto God, Depart from us; for we desire not the knowledge of thy wayes. And what is the Almighty that we should serve him? Job 21.13,14,15. Yea, with the rich Glutton in the Gospel, they scarce ever think of Heaven, till they be in Hell.

It is the misery of the poor, to be neglected of men: it is the misery of the rich and great men of the World to neglect their God. The poor, saith Christ, receive the Gospel: Luke 7.22. But, the Kings of the earth, sayes David, set themselves, and the Rulers take counsel together against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us, Psal.2.2,3. All the life of Solomon was delicious, resplendent, and contentful: and therefore we finde, that he did even sink in the midst of delights: but David among so many publick and private calamities and disasters, kept his head above water, and stood upright in his heart to God.

Prosperity, makes us drunk with the love of the world: but as Sleep composeth drunkenness, so the cross will bring a man to himself again. The crafty King prisoner in Mortimers Hole, by his own confession, learned more of Christ, then in his Palace, he could all his life.

Now hence it is, that Heaven is peopled with so few great ones. Not many mighty, nor many noble are called, 1 Cor.1.26. yea, of twenty Kings of Iudah, only six were good: and of eighteen Kings of Israel, all but two are branded by the Holy Ghost for wicked. Nor is it for nothing, that our Saviour says: It is easier for a Camel to go through the eye of a Needle, then for a rich man to enter into the Kingdom of Heaven, Matth.19.24. These men have their portion in this life, Psal.17.14. and receive their consolation here, Luke 6.24. all here, nothing hereafter. But it is otherwise with mean ones: He hath chosen the poor in this world, to be rich in faith, James 2.5. 1 Cor.1.26,27. The younger brother, shall not have all his Portion, lest he run riot. Few men can digest great felicity: therefore as Dionysius gave for a reward to Plato Books; but unto Aristippus money: so God gives wealth and honour to those whom he least respecteth: but unto his own, he gives his grace and Spirit; keeping them short of other things. Yet so, as each one hath what he likes best. As what sayes the worldling?

Oh that I were so rich, so great and honourable. Yea, with Nero's Mother, let them be damned, so they may be dubde they care not. But the wise Christian as holding it better to be ranged with the Saints in Heaven, then ranked with the Kings on Earth: Considers thus, the enjoyment of all outward things, might add to my content; but it would endanger my soul; and it were better for me to swim a River of boiling Brimstone, to live eternally happy: rather then dwell in a Paradise, to be damned after death. He considers, that God not seldom strips the body of pleasures, to clothe the soul with Righteousness: and oftentimes strengthens our state of grace, by impoverishing our temporal estate, because commonly the more prosperity, the less piety.

To all which may be added as a greater misery, do great ones never so ill, they shall not be told of it; no, not by their Chaplains. Oh thou the Seer, sayes Amaziah to Amos, go flee thou away into the Land of Judah; and there eat thy bread, and prophesie there: but prophesie no more in Bethel, for it is the Kings Chappel, and it is the Kings Court, Amos 7. 12, 13. So that it is a wonder! if any great man be saved, sayes Chrysostome, (alleged by Latimer before King Edward) because there are so few, to tell and admonish them of their faults. Whence many have sought by all means, to shun earthly dignities: lest by gaining a place upon earth, they should lose a better place in Heaven, as Millions have done: And upon this consideration; Isocrates refused the offer of a Crown, and told them that motioned it: That he had rather live poorly, being assured of the blifs of Heaven, as now he was; then by possessing all wordly riches and splendour, to put the same in hazard.

CHAP. 19.

But thirdly, what good can their great wealth and honour do them, if other things concur not therewith? As let a man have all felicities heaped together, which this World can afford, have he but one tooth out of tune, they can yield him no ease; yea, a smaller matter may deprive them of all, as we see in Haman who counted all his honours and riches, the Kings and Queens favours, as nothing: only for that Mordecai did not bow the knee to him, nor honour him as others did, Esther 5. 11, 12, 13.

But to pass these, and other the like, a little sickness will quickly thaw all these cold and frozen comforts. Let but that day come (and come it will sooner then they look for it) and then rich Crassus cannot command health, or get himself a stomack. His Worship in all his pompe and great plenty, is forbidden to eat, when in the mean time, all his household are merry, and the poorest servant that he keeps, is in better case then he.

It is not the embroidered slipper that will drive away the painful Gout: nor the golden Diadem, the cruel head-ach, nor the Diamond Ring, the angry whit-loaf, nor the long Velvet Robe: the burning Fever, yea, the
prick

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prick of a thorn, or some passion of the minde : is able to deprive us of the pleasures of the whole worlds Monarchy. What will all those goodly Titles of Majesty, and other privilegedes avail them? if a guilty conscience do but chide them? Will not this make their Palaces Prisons, their gold chains golden fetters, their Crowns crosses, and all their earthly honours but burthens and vexations? What were it to have a purple coat, and a polluted conscience? a gay gown and a sick heart: a bed of gold or Ivory; and a diseased minde: a full chesi, and an empty soul: a jair face, and foul affections: to glister in jewels, and be filthy in manners: to be in grace with men, and in disgrace with God?

Fourthly, However death will dissolve them, and all their imaginary felicities into nothing: will cut thee wholly from them, and them from thee. And then as at a game at Chess, the highest now upon Board, may presently be lowest under board: so it may fare with the greatest of them here, and the like when they go hence. For although in the Theatre of this world, like Actors upon a Stage; the King, the Lord and the Clown have differing respect: yet after the play is done; it may be that he who was the Clown, is a better man, then the King. So it is with men after death. Nor will a poor Lazarus then, change places with a Rich Dives, nor an Eliab with Abab. Yea, then Nebuchadnezzar will wish that he had been Daniel, Haman will wish that he had been Mordecai, and Herod will wish that he had been John Baptist. And therefore if men were wise indeed, and loved themselves as they think they are and do: they would not be so greedy after great places, as after grace, and Gods favour.

Nor is honour and greatness in it self a blessing; or to be desired. Advancement is not ever a sign of love, either to the man or the place. Yea, oft times instead of a blessing, it proves a judgement; both to the party, and to the people, as in the case of Saul, 1 Sam. 8. 9, &c. Yea, there are no men so miserable, as those that are great and evil. For as it is the manner of God, to cast down that he may raise up; to abase that he may exalt, as in the cases of Joseph, Daniel, and Saint Paul: so contrarily, Satan raises up, that he may throw down, and intends nothing but our dejection, in our advancement, as in the cases of Haman, Absalom, and that Rich Fool in the Gospel.

Besides, as the errors of eminent persons, are eminent errors; and the more noble the person, the more notorious the corruption: so great offenders, shall meet with great punishments. And as their fault is, according to the condition of their place; so shall the nature and proportion of their retribution be: yea, and the more enjoyments they have had, or pleasure they have lived in here; so much more shall their torment and sorrow be hereafter, Revel. 18. 7.

Now these things being so, let them be but seriously considered, and then say, wherein the great gain lies, that should make men desire great pla-

places? except it be to do good, and glorifie God in them. I cannot think of any thing therein, that will make good men gainers. But lose they are sure to do; I mean of their peace and spiritual enjoyments. For in my judgement, there is nothing in the world worth envy, save or besides the condition of a true *Christian*, and a retired life spent in study and contemplation.

Indeed, men are apt to think it a brave thing, to be alwayes conversant with great ones: but sure I am, the *priviledges* can never counter-vail the *inconveniences*. Whence *Henry the Eighth* professed, that he knew none in his *Kingdom* so happy; as that Subject who never was *so low*, as to be a *Constable*, nor *so high*, as to be a *Justice of the Peaces*; and the same was *King James* his judgement. And you know what that *Heathen Monarch* said, Whom the whole world could not content: *Were I not Alexander, I would be Diogenes*. What then will a godly conscientious *Christian* say? For the state of grace, is *Heaven upon earth*: and he that knowes the sweetness of Gods presence, will deem it more tolerable to be ever alone; then never able to be so. And indeed, that soul can never enjoy God, or it self, that is not sometimes retired, which is seldome the lot of men in high places; which made *Anacharsis*, a *Barbarian*, (being led onely with the love of vertue) leave the *Kingdome of Scythia*, to his younger brother; betaking himself to the study of wisdom, and many others: but of this I have spoken enough upon another occasion, only I will add a word touching a studious life: which many (not for want of ignorance) take to be the most melancholy life of all others, though a *Scholar* findes such beneficial variety of joyes & delights therein, as any other calling shall promise in vain. Yea, I dare say, this my very *work* (which yet requires sweating of the brain) is more sweet to me, then most mens wages is to them, nor were the profits and places inconsiderable; that I have refused, the better to enjoy my self and *Books*. The which I tell you, to draw on others to taste of this *Manna*, who hitherto (like so many *blinde Moles*) have placed all their felicity & delight, to dig in the earth, & are so eager to get, and heap up silver, that they have no leasure to think of their souls: whom I the most pity, of any men alive.

CHAP. 20.

Blie listen to that (you miserly *Muckworms*) of a studious life: which (if you have brains) will make your souls so long after the enjoying it; as that you shall no longer like of your present employment; get you never so much & grow you never so rich thereby. And that you may not take it to be my single opinion, (as too much doting upon my own conceited happiness) in characterizing out the life of a *Scholar*, I will mostly deliver my own minde, in the words of that Reverend Divine Doctor Hall; the *Nightingale of our Age*.

Alphonſus King of Arragon, ſo greatly loved learning, that he omitted not his hard ſtudies; in his moſt dangerous wars. And *Pliny* the ſecond, ſo inwardly affected it; that he held the time to be loſt, which was not ſpent in ſtudy. Nor can any one think it ſtrange, that hath truly taſted the ſweetneſs of it. Yea, I can wonder at nothing more, then how a *Scholar* can be idle, or dumpiſh? having the opportunity of ſo many improvements of reaſon, in ſuch variety of ſtudies: in ſuch importunity of brave thoughts. Other *Aytlizans* do but *praſtiſe*, a *Scholar* never ceaſes to *learn*, wherein alſo his choice is infinite. Other *labours* require *recreation*, our very *labour* recreates our ſports. We can never want either ſomewhat to *do*, or ſomewhat that we *would do*. How numberleſs are thoſe precious Volumes, that are ever tempting us both to *delight* and *profit*? Who can be weary? that findes ſuch wit in *Poetry*, ſuch profoundneſs in *Philoſophie*, ſuch acuteness in *Mathematiques*, ſuch wonder of events in *Hiſtory*, ſuch ſweet eloquence in *Oratory*, ſuch ſuper-natural light, and raviſhing delight in *Divinity*, as ſo many rich *metals*, in their proper *Mines*. Now, whom would not all this raviſh with joy? After all theſe, let us but open our eyes, we cannot look beſide a leſſon in the *univerſal Book of our Maker*: worth our ſtudy, and taking out, as what creature, hath not his miracle? what event doth not challenge our *obſervation*? And if weary of *forreign employment*, we liſt to look home into our ſelves: there we finde a world of thoughts, which ſet us on work anew, and not leſs profitably. Or admit we could be cloyed with our own company, the dore of conference ſtands open; offering ſuch *interchange of diſcourſe*, as will not more pleaſe, then *benefit* us, and he is a mean companion, from whom we return not wiſer.

But ſuppoſe we have not this opportunity always: what ingenious minde can be weary? of talking with learned *Authors*, the moſt ſweet, *harmleſs*, and *chargeleſs companions*. What an heaven lives a *Scholar* in? that being pent up in his voluntary priſon at once, in one cloſe room or caſe of walls: can daily converſe with all the glorious *Martyrs* and *Faſhivs*. That can ſingle out at pleaſure either *ſententious Tertullian*, or grave *Cyprian*, or reſolute *Hierome*, or flowing *Chryſoſtome*, or divine *Ambroſe*, or devout *Bernard*, or (who alone is all theſe) heavenly *Auguſtine*: to talk with, and heare their wiſe and holy counſels, verdicts, reſolutions, yea, (to riſe higher) with *Courtly Eſay*, with learned *Paul*, with all their fellow *Prophets*, *Apoſtles*; yet more, like another *Moſes*, with *God* himſelf in them both. Let the World condemn us, while we have theſe delights; we cannot envy them, we cannot wiſh our ſelves other then we are.

Beſides, the way to all other contentments is troubleſome, the only recompence is in the end. To delve in the *Mines*, to ſcorch in the fire for the getting, for the ſining of gold, is a ſlaviſh toil, the comfort is in the wedge; to the owners, not the labourers: whereas our very ſearch of knowledge

ledge is delightfome. Study it felf is our life; from which we would not be barred for a World. How much fweeter then is the fruit of study? the confcience of *knowledge*? in comparifon whereof the foul that hath once taffed it, eafily contemns all humane comforts. Wherefore fpare not ye worldlings, to infult over our paleneff, our needineff, our neglect: ye could not be fo jocund, if you were not ignorant. If you did not want knowledge, you could not overlook him that hath it. For me, I am fo far from emulating you; that I profefs, I had as lieve be a brute beaft, as an ignorant rich man.

And fo taking leave of great ones, I return to the thoufands of ordinary Gripers and Oppreffors; that have difperft themfelves here and there amongft the multitude; as Cutpurfes in a crowde. Only it requires, that as I have largely fpoken to *Magiftrates* and *Governours*; fhewing them what God requires at their hands: fo I fhould fay fomething to the people governed, in fhewing what they ought to do: of which a word, and but a word: becaufe I forefee, that one Dofe of fo untoothfome a truth, to fuch as I fhall efpecially fpeak; will be as welcome as water into a Ship, and I love not to intrude.

CHAP. 21.

I Seldome heare any man fpeak of *Taxes* or *Governours*; but I perceive in them a kinde of enmity againft both: which to me is not a little ftrange, at leaft it makes me fufpect, that they do not wifely confider of things and circumftances. Yea (if I fhall fpeak my confcience, as it is informed from Gods word, and common reafon) when I confider how mad many men are about what they pay to their *Governours*: as parting with it like fo much bloud from their hearts: which makes them fo far as they dare, flie in the face of *Authority*, and grumble out no lefs then *treafon*; though in fuch a deformed filence, as *witches raife their fpirits*, which God takes as done to himfelf; though they want eyes to fee it. It makes me conclude, that they are more guided by the god of this world, then by *reafoned reafon*, or the written word, witnefs thofe many precepts and prohibitions, *Exod. 22. 28. Afts 23. 5. Ecclef. 10. 20. Matth. 15. 4. Prov. 24. 21, 22. 1 Tim. 2. 1, 2, 3. Jude 8, 9, to 17. 2 Pet. 2. 9, 10, 11, 12, 13, 18. 1 Sam. 16. 24, 27. Rom. 13. 1, to 8. Titus 3. 1. 1 Pet. 2. 13, 14, 15.* which men fhould do well to read and lay to heart, for I intend not to fpeak much of the point, nor to answer a'l thofe Objections, that men (blinded with *prejudice*) are over-forward to make. It is fufficient if I fpeak enough, and that out of a defire to do others good, I am content to forfeit my *difcretion*, and hazard the lofs of my *reputation*. For I am not ignorant, how I fhall be *censured, hated and calumniated* for fpeaking this, fo neceffary and feafonable a truth. But hear it, and let come on what will: fo long as I have the word for my warrant, and the glory of God (the which we are bound to redeem with our lives) for my end. Certainly he that for the common good, is not willing to contribute according to his ability, to the publick charge,

charge, or that feigneth himself poor, to avoid a *Tax* or *Seasments* Prov. 13. 7. is worthy to be made as poor, as the summe of money he is allotted to pay, because he grudgeth the *State* a part, by means of whom he enjoys all. For without *Rulers* and good *Laws*: none could say this is mine. Nor would *Cheapside* be safer then *Salisbury Plain*. We could not eat our own meat, nor sleep in our beds, nor meet one another in the Congregation: if every man might do what were good in his own eyes, Judg. 17. 6. Yea, then, thou that art so unwilling to pay five shillings; wouldest be glad to part with all thy wealth, to save thy skin, and wouldest thou have it so? If not confests, that *Governours* are the light of our eyes, the breath of our nostrils: yea, under God (and to speak it with reverence) even the life of our lives. And what man will not hazard a joynt, much more part with a little pelf to preserve his life, and all else he does enjoy? Nor are they followers of Christ, that refuse to pay unto *Cesar*, that which is his due, Matth. 22. 21. For if he by whom *Kings* reign, forbore not to pay tribute to an *Heathen Prince*, Matthew 17. 24, to 28. what power under Him can deny it unto those that rule for him, and the good of his Church and People?

A man feeds the stomach, that it may nourish and preserve his whole body: if he did not, what should he gain by it? but starving. We read in the *Fable*, that the other members mutining against the belly complained; that all their industrious care and service was for the good and satisfying of the belly, where as it alone was idle, lazy, and quiet in the midst, and did nothing at all; whereupon they conspired, that neither the eyes should spy out, nor the feet fetch in, nor the hands reach, nor the mouth receive, nor the teeth chew meat for it: but in pining it with hunger, they brought also themselves into extream, and almost irrecoverable consumption; until they fell again to perform their several offices. A body can no more be preserved without sinews, then a *Common-wealth* without tribute. A common interest challenges an universal aid. Reason would, that every man should be burthened about the upholding of that, vvherein every man hath an interest, that a publick charge, should be defrayed by a publick purse: every man his share according to his means. Many hands vwill make light work. Only there are some so base, ignorant, or envious; that to spight and mischief others; they will undo themselves like *Samson*, Judges 16. 29, 30, or those *Israelites* Judges 21. 15, to 24. or him in the *Fable*; Men not worthy to live amongst men: most unworthy to enjoy those priviledges they do, in this happy though unthankful *Christian Common-wealth*. I blefs God, I never thought much to pay whatsoever I have been demanded, all these twelve yeers past, but have exceedingly admired the goodness of God; that by parting with a part; the whole, or residue hath been preserved. Whereas if those *Royallists* and *Cavalliers* might

might have had their wills: I should have lost all, yea, not a good man, should have been the better for what ever he had; vvere it the *Inheritance of his Ancestors*.

Let none think that self-interest, makes me partial: for it is well known, I never gained groat since the *Payliament*: nor did I ever personally act in the least, either on the one side or the other.

But this is not all, for they will murmur against, and speak evil of *Christian Magistrates*. Yea, in their hearts curse them (as *Shimei* did *David*) who are the *Ministers of God for our wealth*: which is to come neer to God, whose Vicegerents they are, for the *Magistrate* is the *Garment*, in which God apparelleth himself: And what does the Murmurer but wound Christ through the sides of his Deputies.

Where men command with God, we must obey men for God, and God in men: when against him, the best obedience is to deny obedience; and to turn our backs upon *Herod*, *Matth. 2. 12*. Again, there is an *active obedience*, and a *passive*: I may not execute a *Magistrates* impious commands, I must suffer his unjust punishments.

One may desire other *Magistrates*, but we must obey those we have: and haply it is more commendable to obey the wicked, then the good observing the former caution. And I wish men, (yea, *Ministers* unless it be in their presence) would trouble themselves less with the *Magistrates* duty, & look more to their own. However for private persons to question the lawfulness of that Government, under which they desire protection is insolent, stupid and intolerable. But sure I am, when *Moses* is praying, *Joshua* leading, *Israel* obeying, and God blessing and prospering all, *O happy are the people that be in such a case*, *Psal. 144. 15*. But if men cannot have their wills, to invade the *Inheritance* which the right heir keeps from them: Or suppose they be injured, and may not have redress in that manner, and measure themselves prescribe: presently *maledicunt Principibus*, they murmur against the *Magistrate*. Yea, what can a *Magistrate* do acceptable to the good; but lewd men will misinterpret it? Every tongue is ready to speak partially, according to the interest he hath in the cause, or patient; or according to the wickedness that is in his own heart.

CHAP. 22.

And so they would do, had we the rarest and uprightest *Governours*, that ever the World could boast of. As what *Magistrate* can hope to be free from their malice and murmurings: when *Moses* himself could not escape the same, nor faithful *Samuel*, as observe how the *Israelites* dealt with *Moses*! They no sooner want water to quench their thirst, but they murmur against him; and say to his face, (being ready to stone him) *wherefore hast thou brought us out of Egypt, to kill us, and our children and cattel with thirst?* *Exod. 17. 3, 4*. As if *Moses* had been a God: yea
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not long after, they gather themselves together, and are agreed to cast off both him and his government, and why forsooth? What's the matter? (he never had done them the least wrong) he stays a little longer with God in the Mount, then they expected, *Exod. 32.1.* But fools as they were, how could they finde out a better *Governour*? among all their *twelve Tribes*? Had they been asked this question, it would have shewn them their folly. As *Pacuvius* at *Capua*: when the people would have had their *Magistrates massacred*; desired them first to agree upon the election of *new Officers*: then they nominated *divers*, but could agree upon *none*; whereupon the *Massacre* was *delayed*, and after *forgot*.

We have too many such fools, when the *Duke of Buckingham* reigned & if he were taken away all would be well! when he was dispatcht, and sent to his long-home: they murmured as much, and no less complained of their oppression under the *King*, *Prelats*, *Council-Table*, *Star-Chamber*, *High-Commission*, and *Court of Honour*: now they are all removed, and God hath given us since better *Governours* then (I am sure) we deserved: they thought themselves worse then ever. Yea, they did not spare to curse their *Governours*, and could have eaten their very *hearts*, (as they gnawed their own *tongues*) for spight. And how could better be expected from such sons of *Belial*? *1 Sam. 19. 24, 27.* that have more *rage* then *reason*: For their words are but the *light froth* of an *impotent anger*: wherein they *accuse others unrighteousness*, and *profess their own*.

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